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A WOMAN of ALEPPO. A WOMAN of ANTIOCH.

THE WORLD
IN MINIATURE;
EDITED BY
FREDERIC SHOBERL.

Turkey,

BEING

A DESCRIPTION OF THE MANNERS, CUSTOMS,
DRESSES, AND OTHER PECULIARITIES
CHARACTERISTIC OF THE INHABITANTS
OF THE
TURKISH EMPIRE;

TO WHICH IS PREFIXED A SKETCH
OF THE

History of the Turks:

TRANSLATED FROM THE FRENCH OF

A. L. CASTELLAN,

Author of Letters on the Morea and Constantinople,
AND ILLUSTRATED WITH

Seventy-Three Coloured Engravings,

CONTAINING

Upwards of One Hundred and Fifty Costumes.

IN SIX VOLUMES.

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TURKEY

In Miniature.

MANNERS, HABITS, AND COSTUMES
OF THE TURKS.

PART SEVENTH.

COSTUMES OF THE TURKS,
AND OF THE OTHER INHABITANTS OF
TURKEY.

The wide and flowing garments of the Turks form a striking contrast with those of the other nations of Europe, and constitute in some respect the most prominent feature in their physiognomy:

for if you take away from a Turk his beard, his long mustaches and his turban, and put on him our dress and hat, he will entirely lose his oriental character, which consists much less in the cast of the countenance than in the carriage of the body and the form of the garments in which it is clothed. This costume, which so eminently distinguishes the Turks, and which differs so widely from ours, has occasionally undergone variations : Fashion has extended her sway even to the grave inhabitants of the shores of the Bosphorus, and caused them to adopt new forms of dress, so that the garments, which they wore a century ago are now quite antiquated, as may be seen upon comparing

the costumes of the present day, as represented in this work, with those given by the older travellers*.

Finery in dress is not forbidden to the Musulman; but the Koran enjoins moderation in this particular. Friday and the feast of beyram are the only times when a more than ordinary attention to

* In 1707, M. de Ferioles, the French ambassador to the Porte, had drawings made of the Turkish costumes, which are known by the name of the *Hundred Plates*. From these drawings engravings were executed and published at Nuremberg, with the title of *Representation of the Ottoman Court*; and they may possibly have exhibited accurate copies of the dresses of that time, but they are not like those of the present day. The same may be said of the designs published by Nicolo Nicolaï, and by the editors of Chalcondylas.

dress is allowable. The true believer must not wear false hair, and women themselves are censured for having recourse to this method of concealing the advances of age.

Black and white are the colours which the Prophet recommends to the Mussulman; he proscribes red and yellow, without stating his reasons: but this law is not very strictly complied with.

The garments worn by the Mahometans have always been long; their form has frequently varied, and has often been determined by police regulations framed for the purpose of distinguishing the different classes of the inhabitants: the turban, in particular, denotes the rank of the wearer. The Turks originally

wore felt caps, *kuluh*, the usual covering of the Turkomans and Tartars. Othman I. had a cap of red cloth; his successors adopted the turban. Mahomet II. wore the *œurf* of the ulemas, and had the muslin embroidered in the middle in gold for the breadth of three fingers. Bajazet II. used the mudjevezeh or turban of red velvet. Selym I. invented that which is called after him *selymy*. Soleiman I. resumed the mudjevezeh trimmed with muslin, and this head dress is still worn by the ministers and great officers on days of ceremony. Mustapha III. was distinguished by the enormous cap of the ulemas, surmounted by a plume of white feathers and a diamond egret. Orkhan assigned the

white turban to the military to distinguish them from the other classes ; but it was not till the reign of Amurat III., in 1683, that regulations, the clauses of which embraced all the orders of the state, fixed the form and colour of the turbans, which, since that time, have undergone but very slight changes. The Turks of Constantinople and of the European provinces fasten white muslin, and the Arabs, Egyptians and Syrians, linen of various colours, round their turbans. The people of Barbary employ a mixed stuff of silk and gold ; and the Tartars of the Taurida wear a green cloth cap, bordered with Astrakhan lamb-skin.

No consideration can induce a Musul-

man to adopt a foreign dress; he has, in particular, a strong abhorrence of our hats; and it is common for the populace to nail hats to the doors of those whom they would brand as traitors.

The Turks are likewise distinguished by the colour of their slippers: they are all of yellow morocco, with the exception of the ulemas, who wear blue ones, and some of the military, who have red boots. Foreigners frequently find it a useful precaution to adopt the Turkish costume in their travels; but they would expose themselves to insult were they to assume the white turban. They therefore usually wear the Tartar cap or the Barbary turban.

The Turks never uncover the head

on any occasion, not even at court or in the mosque. It is unpolite in a European to take off his hat to a Musulman, and ambassadors appear covered before the sultan. The Mahometans shave the head, with the exception of a tuft of hair left at the crown, and cover it with a red woollen cap, *fes*, over which is put the turban. The Arabs formerly suffered their hair to grow, after the example of Mahomet. The practice of cropping it dates from Othman I., and none but dervises now wear long flowing hair.

It is not customary for persons to shave their own heads, which would be rather a difficult operation : the number of barbers is consequently very

great. Some keep shops, others attend customers in their own houses, while others again shave passengers under the first gateway. They carry with them their implements, a vessel full of water, soap, a looking-glass and a towel. Their razors are broader than ours ; the edge is extremely fine, and they are very clever in the use of them. Though all the Turks do not let their beards grow, they preserve their mustaches with great care. The ministers, the great dignitaries and the lawyers almost all retain the beard ; but inferior officers, clerks, domestics, nay even all the officers of the seraglio, with the exception of the bostandjy-bachy, are forbidden to wear this append-

age. The prinees of the blood are in the same predicament, and cannot allow their beards to grow till they ascend the throne. Selym I. was the only emperor who caused his beard to be shaved, and he thereby exposed himself to numberless satirical remarks. The Turks take great pains with their beards, frequently trimming them with scissors, combing and perfuming them with rose-water, or fumigating them with aloe-wood. They keep them black or communicate to them that colour, by using leaden combs and a kind of tincture. The beard is highly respected and nothing could be a more mortal affront to a man, than to pull out or cut his beard.

Most of the tributary subjects of the Porte shave the head, with the exception of the Greeks of the Archipelago. The Arnauts merely shave the top of the head; all of them wear mustaches, and some likewise retain the beard.

For wearing apparel Indian stuffs are in the highest request: they are of infinite variety: some sell at a very high price. The silks flowered with gold and silver are worn only by women and by the officers of the seraglio and the valets of the great.

The shawls that come from India and are called Cachemire shawls are very dear, even at Constantinople. They are of all hues, and the border is adorned with flowers embroidered in

very fine worsted of a strongly contrasted colour. Their form is an oblong square, and the largest, which are twelve feet in length and four in breadth, will pass through a ring. Both sexes tie them round their waists like sashes, and the Greek women wear them for veils. They supply the place of umbrellas: and in winter men as well as women make use of them to wrap round their heads in the manner represented in the annexed engraving. Opulent females likewise make robes of them which they prefer to the most magnifieent stuffs. The lower elasses wear shawls of native manufaeture.

The praetice of wearing furs was introduced at Constantinople during the



A TURK IN A PELISSE. A TURK IN HIS SHAWL.

reign of Mahomet II. It is now become common, even among people of the lowest class, who are content with sheep, cat and squirrel skin. Ermine, marten, white fox and sable are worn by the wealthy. It is a point of etiquette which is punctually observed, to change furs four times a year, and in summer they give place to a wide robe of Angora camlet. The grand-signor sets the example. No subject has a right to wear the fur of the black fox, which is reserved exclusively for the sultan. A suit of sable fur usually costs from fifty to sixty pounds sterling; but it is frequently worth six or eight hundred. Hence it may be inferred, that Russia must carry on a

very considerable trade in furs with Turkey, which pays immense sums as well for that article as for India goods and European cloths.

We have observed that the form of the Turkish habit differs with the condition of the wearer ; it is nevertheless composed of the same essential parts, which are worn by all except the lowest of the people, and which we shall now describe. The shirt, *camyss*, resembles a common shift and is put on over their wide drawers of white linen. They have also linen coverings for the feet, *terlycs* ; or slippers of very thin leather over which they wear *mestahs*, or leather soeks, sewed to the *tchakchyr*, extremely wide red pantaloons. The

soles of the terlyes and the mestahs are of leather as thin as that of the upper part, because they are never used but at home, to walk on mats and carpets. When they go abroad they put on much stronger slippers but without heels. Over the shirt and the tchakehyr they wear an *antery*, a kind of vest lined with linen, which reaches six inches below the knee, and over that a caftan that descends to the feet. The caftan is fastened round the waist by a girdle, and tucked up on either side for the convenience of walking more freely, and at the same time to exhibit the antery and tchakehyr. This costume, considered as an undress, is suited only to the itch-oghlans and the servants

of the great. See the plates, vol. iii. facing p. 207, and vol. iv. p. 7.

Over the caftan is worn a *djubbeh*, a robe open before and six inches shorter than the caftan, it is furred in winter but without fur in summer. The sleeves are so short that they scarcely reach to the elbow. Lastly, over the *djubbeh* is put another pelisse, or, in its stead a *benych* which usually reaches to the ground. See the plate p. 12. The sleeves of the antery, caftan and *benych* are not wide, but very long, and cover the hands: they are tucked up in summer; but in cold weather the antery is tied over the hands. See vol. iii. p. 183, and 207.

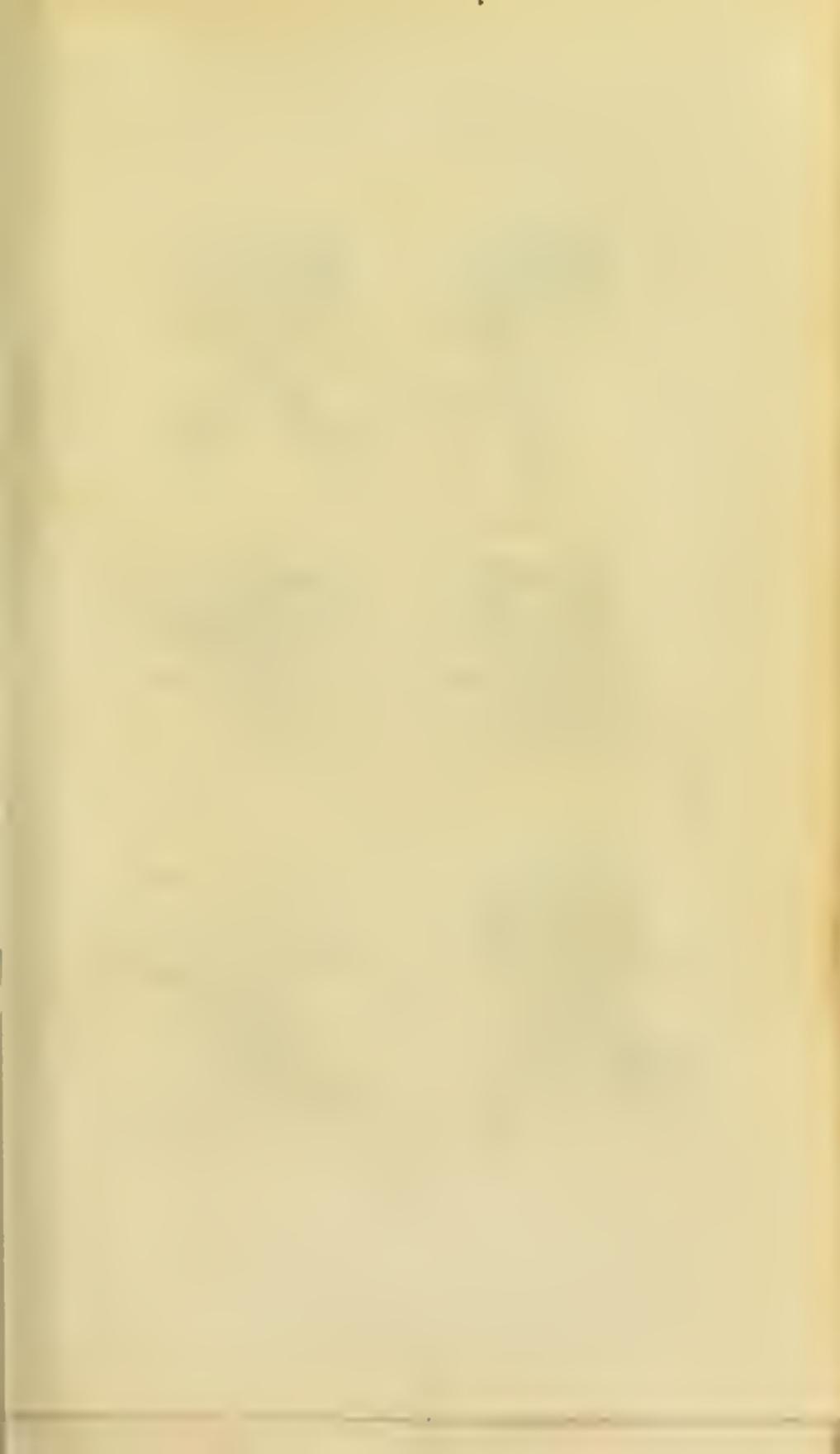
It may easily be concived that this

dress is very expensive and very inconvenient for the lower classes. They therefore wear at most the linen pantaloons, shirt, antery and benych. Some confine themselves to the shirt and pantaloons, but none go without the girdle. When travelling, the Turks relinquish the tchakchyr for the *chalvar*, wide pantaloons without mestahs, and the janissaries and some others put the skirts of the terlyc into the chalvar. See the tchaouch and some of the janissaries in vol. iv.

VARIETIES OF THE TURBAN.

The turbans, though infinitely diversified, may be arranged in three distinct classes: 1. the *caouc*, a very high cloth cap, lined with cotton, and surrounded with muslin; the *sach* or *turban*, of Arabic origin, a small cap enveloped in a long piece of linen, and the *calpac*, a cap covered with cloth, and having a lamb-skin border, which is exclusively worn by the Christians and the eastern Tartars.

It would require a volume to describe all the varieties of turbans. We shall therefore give some of the most remarkable in the three following plates.





A.

TURBANS,

PLATE A.

Fig. 1 is the calpac of the Tartars, which is varied in a thousand ways, according to the different tribes. The rest of their dress resembles the costume of the Poles and the Persians more than that of the Turks. The Tartars beyond the great wall in China wear a calpac formed entirely of lamb-skin. Those who are employed as couriers by the Turkish generals have turbans.

Fig. 2 represents the calpac of a European merchant; it is also the

distinguishing mark of the European drogmans. That of the drogman seen by the side of the reïs-effendy in the fourth volume is nevertheless of a different form; but the accuracy of the figure here given may be depended upon, as the drawing was made from the object represented. The preceding observation which is Niebuhr's, is confirmed on the other hand by a plate in Dallaway's work.

Fig. 3 exhibits the large caouc padded with cotton, worn by a certain class of the ulemas who have seats in the dyvan.

Fig. 4 is the turban of the sailors of the imperial navy.

Fig. 5 another turban, called the ship.

Fig. 6 is the great hat of the tchouchs and some other officers of distinction at Cairo ; the brim is lined with fine linen.

TURBANS,

PLATE B.

Fig. 7 is the eague of the lower class of Christians in Natolia.

Fig. 8 represents a kind of eap made of pasteboard, sheet brass or silver, worn by eertain female Druses. The plate in this volume representing other Drusian women grinding eorn exhibits a considerable variation from this head-dress. They were drawn in the east by M. Rosset, a seulpture of Lyons, who is mentioned in the Preface.

The head-dress of the Greek women in Natolia is exhibited in fig. 9. When



B.

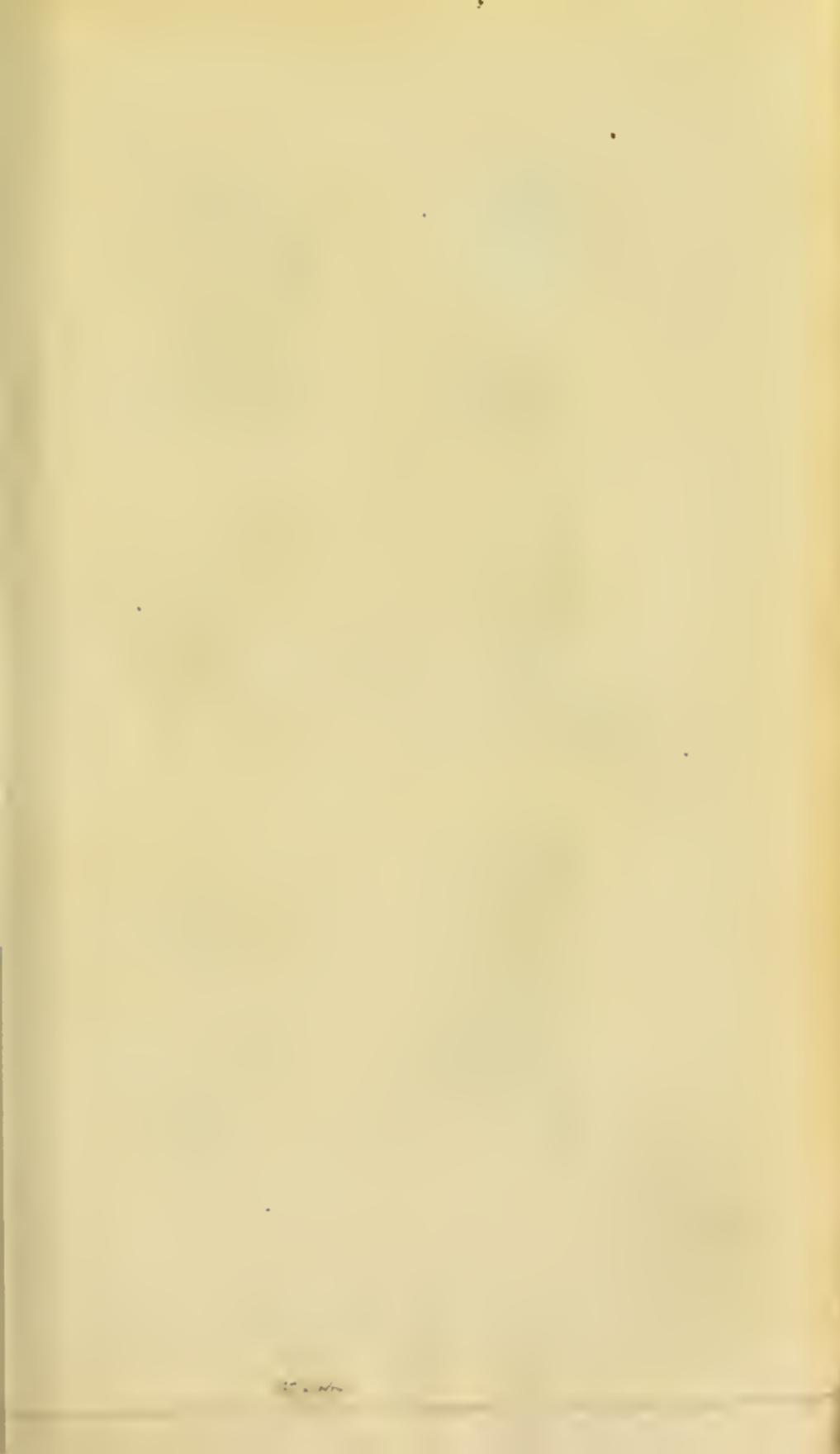
they go abroad a large veil is thrown over the whole head, and the great diameter of this hat is probably designed to prevent the veil from lying close to the face.

Fig. 10 is a cap of red cloth, with a border of black velvet, by which the Armenians of Persia settled in Natolia are distinguished.

Fig. 11, a head-dress formed of plate brass or silver, worn by the Christian and Jewish women in Dyarbekir.

Fig. 12 represents the head-dress of the wife of a cheykh of the valley of Faran, near Mount Sinai, which bears a great resemblance to that of the Egyptian women. The veil that covers the head is black or blue: on the fore-

head is a tuft of plaited hair, from which hang pieces of red coral : before the face is a long narrow cloth, fastened to a band at three places, namely on each side and above the nose, so that nothing is to be seen but the eyes. The ear-rings are so large that the hand may be put through them.





C.

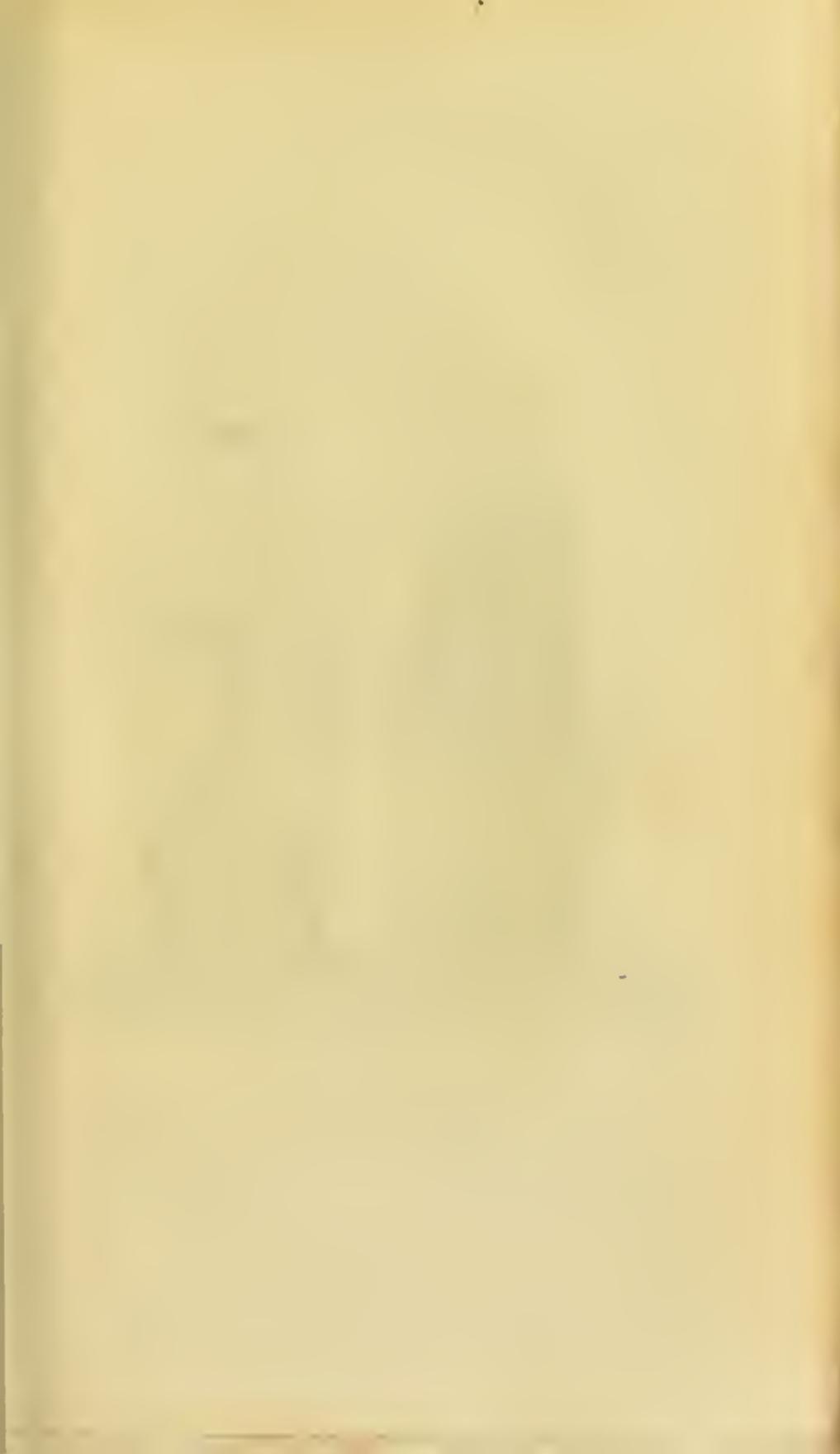
TURBANS,

PLATE C.

Fig. 13 represents the caouc of the dignified ecclesiastics of Cairo ; fig. 14, the turban of some of the Greek merchants of the islands of the Archipelago ; and fig. 15, the cap of the Greek papas, or priests, which is usually of black felt. These priests let their beards grow. Fig. 16 is the turban of the lawyers of Cairo ; fig. 17, the *ku-lah*, or cap of an order of dervises, of grey felt : the superior wears a piece of linen fastened round the lower part of it. Lastly, fig. 18, is a caouc of felt, common in the environs of Kutahyeh.

COSTUME OF THE TURKISH WOMEN.

The dress of the women differs but little from that of the other sex, but they make the antery fit tighter, for the purpose of displaying the shape. This antery, a kind of corset, which they wear under the *benych*, leaves the bosom covered only by a chemise of linen, silk, or very fine gauze, sometimes bordered with lace, or embroidered India muslin. The corset is bound round the waist with a leathern belt, embroidered or laced, which they fasten with a silver or gold buckle, fre-





A TURKISH WOMAN,
from the Country.

A TURKISH WOMAN,
of Constantinople.

quently enriched with precious stones, to very wide silk or muslin pantaloons.

The *benyeh*, or long robe, is a sort of riding habit, open in front, which the women wear over the corset: they have usually two benyches: one extremely light, which buttons up below in form of a petticoat; the other with long sleeves bordered with fur, which they leave open. When they go abroad they have in addition a wide robe of fine woollen cloth, called *feredjeh*, in which they wrap themselves completely. They also cover the head and face with a veil, *hedjaz*, of white muslin, the ends of which, crossing over the mouth and chin, are tied behind in the manner represented in the opposite plate. This

veil permits nothing to be seen but the eyes, unless by a little contrivance it is removed for a moment, to exhibit a handsome nose and a mouth adorned with beautiful teeth. When they enter a house they drop the veil below the chin, or entirely remove this troublesome barrier, invented by jealousy, and which nevertheless rather serves to promote mysterious enterprizes than to protect modesty.

Their slippers are of morocco or some other costly stuff and very richly embroidered. A piece of iron in the form of a crescent is fastened to the heels of the slippers or buskins, which they wear when they go abroad. The men also wear these iron heels.

We subjoin the description given of the Turkish dress by lady M. W. Montagu ; and though the reader will find in it a repetition of some of the preceding details, we are confident that her pleasing style will redeem it from the charge of tediousness.

“ The first part of my dress is a pair of drawers, very full, that reach to my shoes, and conceal the legs more modestly than your petticoats. They are of a thin rose-coloured damask, brocaded with silver flowers. My shoes are of white kid leather embroidered with gold. Over this hangs my chemise, of a fine white silk gauze, edged with embroidery. This chemise has wide sleeves hanging half way down the

arm and is closed at the neck with a diamond button ; but the shape and colour of the bosom are very well to be distinguished through it. The antery is a waistcoat made close to the shape of white and gold damask, with very long sleeves falling back, and fringed with deep gold fringe, and should have diamond or pearl buttons. My *caftan*, of the same stuff with my drawers is a robe exactly fitted to my shape, and reaching to my feet, with very long strait falling sleeves. Over this is my girdle, of about four fingers broad, which all that can afford it have entirely of diamonds and other precious stones ; those who will not be at that expense have it of exquisite embroidery of satin

but it must be fastened before with a clasp of diamonds. The *curdee* is a loose robe they throw off or put on according to the weather, being of a rich brocade, (mine is green and gold), either lined with ermine or sables; the sleeves reach very little below the shoulders. The head-dress is composed of a cap, called *calpack*, which is in winter of fine velvet embroidered with pearls or diamonds, and in summer of a light shining silver stuff. This is fixed on one side of the head, hanging a little way down, with a gold tassel, and bound on, either with a circle of diamonds, or a rich embroidered handkerchief. On the other side of the head the hair is laid flat; and here the ladies are at

liberty to show their fancies, some putting flowers, others a plume of herons' feathers, and in short what they please; but the most general fashion is a large *bouquet* of jewels made like natural flowers; that is, the buds of pearl, the roses of different coloured rubies; the jessamines of diamonds; the jonquils of topazes, &c. so well set and enamelled 'tis hard to imagine any thing of that kind so beautiful. The hair hangs at its full length behind, divided into tresses braided with pearl or ribbon, which is always in great quantity."

Diamonds constitute the principal wealth of the women: they are set in bracelets, ornaments for the corset, eglettes and ear-rings. They have

many other jewels, such as watches, snuff-boxes, and eases. The turban, of embroidered muslin, painted or printed, is adorned with several rows of pearls, bouquets of flowers, formed of preeious stones of different colours, and butterflies mounted on pins, which seem to flutter around the heads of the wearers.

Women employ all their aseendaney over the men to obtain jewels of as great value as possible, beecause they are always left in peaceable possession of them when they lose their husbands: nay they have no other resouree, when the effets of their families are confiscated by the sultan, which is no uneom-
mon eircumstance with persons in office.

In 1755, sultan Othman III. determined to signalize the commencement of his reign by a reformation of manners. Among the new ordinances which he published, there was a very severe one against women. They were forbidden to go abroad on Friday, or to cross the Channel with men, and were even commanded to prefer such boatmen as wore long beards to those who had none. These regulations went still farther, suppressing the *ssaryc*, (a kind of Tartar cap in the shape of a horn, which was then in fashion, and which has been succeeded by a close cap of coloured woollen stuff, fringed) which they wore as lofty as the sultan's tchaouchs. Lastly, they were required to relinquish

the Caehemire stuff of which they made their *feredjeh*, and to substitute in its stead coarse cloth of some dull colour. To crown all they were forbidden to go a-shopping themselves, and that task was transferred to their husbands and male relations. These ordinances were strictly enforced; and the grand-vizir's *tebdyls*, police-officers, cut the robes of the females who did not comply with the sumptuary law. The Greek women, unwilling to part with their dresses, or to take off a hand's breadth from their *yaca*, (a falling collar of the feredjeh, lined with quilted and embroidered satin, which hung down to the waist) set their ingenuity to work and invented a method of contracting or expanding

these yaeas to their full amplitude at pleasure. The moment they perceived a *tebdyl*, by pulling a ribbon they drew up their collars to the height prescribed by the ordinance ; and they employed the same kind of artifice to diminish or enlarge the dimensions of the *ssaryc*. A courtesan being found in the street with a very high bonnet, was seized by a police-officer for the purpose of being carried before the vizir. In the twinkling of an eye the *ssaryc* was reduced to one-fourth of its size. The officer, astonished at the change, which appeared so unaccountable, required an explanation. “ Tell your master,” said the woman, “ that you met a *ssaryc* in the street, which had not gone its full

time, and that the fright into which you threw it, hastened the moment of its delivery."

About the same time the sultan who had been taking an excursion to Alai-Kiosk, one of his country-houses, was displeased to observe that the Turks and Armenians covered their caoues, which could not be worth more than a few piastres, with shawls worth a hundred or more, to screen themselves from a few drops of rain. Conceiving that such conduct argued equal folly and vanity, he commanded the vizir to issue a new ordinance, fixing the prices that might be given for certain stuffs for wearing apparel. He forbade altogether the use of flowered stuffs

wrought in silk and gold. Persons of quality alone were permitted to have caftans of costly stuffs, and then only if they held any office at court.

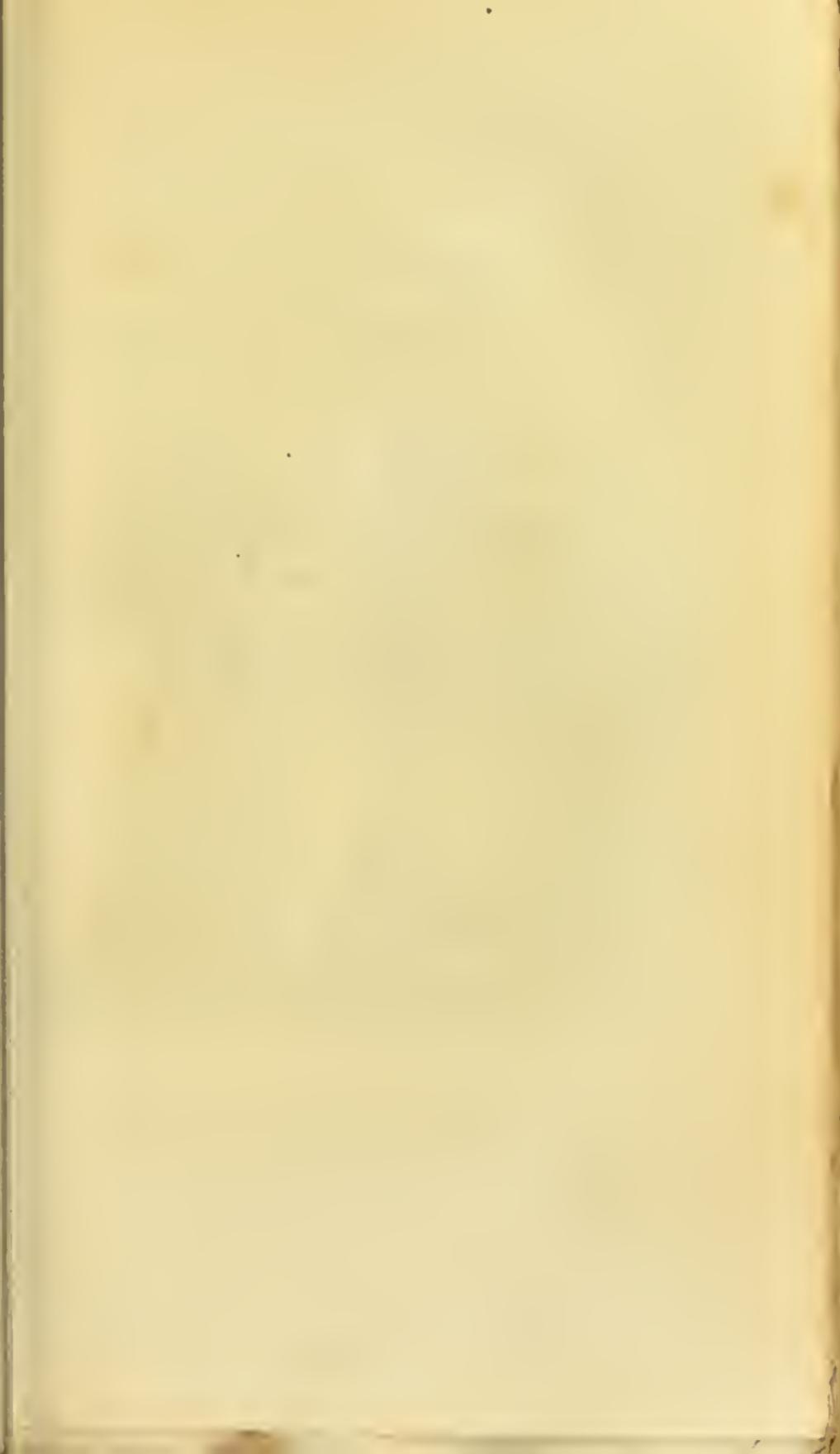
The same sultan enacted a much wiser ordinance, and which, in part, corrected the injury done by his sumptuary laws to commerce. The janissaries received orders to patrol the streets and clear them of the hawkers and pedlars, who, allured by the trifling profits to be gained, forsook the provinces, where they might have employed themselves with greater benefit to the state, in agriculture, the mechanical arts and trade. He was sensible that this competition of strangers must be a serious hurt to the established dealers who

were liable to high rents and heavy charges: he therefore forbade any article whatever to be sold except in the shops.

An anxiety to please, common to the sex in every country, has led the Turks to invent a variety of processes more or less adapted to the accomplishment of that object. On this point, however, their taste frequently differs widely from ours: for instance, they paint the eyelids and eyebrows black with *sur-meh*, a preparation of antimony and gall-nuts, and their nails are stained with a reddish clay, called *henneh*. They also use patches cut into the shape of crescents and others still more absurd. With these practices the

Greek women combine the excessive use of rouge and white paint. They cut their hair square before, and let it grow very long behind, braid it with care, or suffer it to flow loosely down their backs. Sometimes they turn it up, twist the ends round their heads, and entwine them with ribbons, or with the muslin, which serves them for a turban and terminates in a very high peak. The terlyes of yellow morocco and their low slippers are adorned with costly pearls and embroidery in gold and silver.

The Greek and European ladies residing at Constantinople adopt a frequently pleasing compound of the Turkish costume and that of Europe.





GREEK WOMEN. TURKISH WOMAN.
in Town Dresses.

Most of them wear the feredjeh, but go with the face uncovered, merely throwing over the head the muslin veil or Cachemire shawl, which falls down over the shoulders, crosses round the waist and ties behind, as represented in the annexed plate. This veil they adjust in a thousand different ways, either to conceal a defect or to expose a charm, and their skill in this particular might furnish a model even to our European fair.

The following anecdote, however, proves that the Greek women cannot at all times assume the Turkish costume without running some risk:—

It is not long since a company of

Greek ladies was going by water to a pleasure-garden on the shore of the Bosphorus. The wealthiest of them, expecting nothing less than that the bostandjy-bachy would fall in with her, had assumed the dress of a Turkish lady of distinction. Her charms vied in brilliancy with the pearls and diamonds with which she was covered, and as among all nations grandeur commonly commands respect, none but a Turk, actuated by a spirit of rapine, would have dared to violate it.

It happened unluckily that the bostandjy-bachy was just then going his rounds upon the Channel, and met the bark of the Greek ladies. Attracted by the splendour of their dress,

he rowed alongside, and insisted on knowing who they were. It was impossible to avoid answering. No sooner did he learn that they were infidels, than, rushing on board their barge with a fury that threw them into the utmost alarm, he caused them to be soundly beaten, stripped them of the Turkish garments which they had had the presumption to profane, secured all their jewels, and left them in that state to continue their excursion.

We have observed, that the costumes of the inhabitants of the Ottoman empire vary according to their rank and condition. They are by no means alike in the capital and in the provinces.

The Turks of Asia and Africa, though of the same eondition, dress differently. As, therefore, we cannot pretend to describe them all, we shall seleet from among this prodigious quantity of eostumes some of the most remarkable.

The Greeks, dispersed in the islands, still affecting to keep up a character which distinguishes them from their neighbours, display also a great variety of dresses, which are perpetuated from age to age: of these we shall exhibit the most singular. The nations tributary to Turkey are likewise included in our plan: but we must confine ourselves to very concise details, that we may not ex-

ceed the limits to which we are confined. We shall begin with the Musulmans of the remote provinces of the empire.

BEDOUIN ARABS.

The Arabs are generally divided into two classes, such as reside in towns and those who have no other habitation than their tents. The latter are called *Bedouy* and *Araby*. They far surpass those of the towns in good-nature and intelligence: all the Arabs, however, are ingenious, bold and generous; passionately fond of eloquence and poetry; but at the same time blood-thirsty and revengeful.

This celebrated nation subdued great part of Asia and Africa; and even several countries of Europe. Their em-

pire, originally under the government of the khalyfs, was not of long duration. It was divided into several monarchies, from which are derived those of the Turks, the Persians, Morocco and even the Great Mogul.

The Arabs who have permanent establishments are descendants of the ancient conquerors, and compose nearly the whole population of Yemen, Syria, Egypt and the Barbary States. They are attached to their native soil and live under a regular government.

The Bedouins, continually wandering in the deserts, have neither laws nor government. They boast that they are the genuine Arabs; and it is, in fact, among them that the manners of

the primitive ages are to be sought. They live together and intermarry with one another, thus preserving their peculiar character. They are a pastoral people, despise agriculture, breed and sell camels, and subsist entirely on the produce of their flocks and herds, dates and the flesh of animals either fresh or dried in the sun and reduced to powder. To this diet some add wheat, barley and even rice.

There are tribes which exist in the recesses of the deserts, unknown and having no communication with their more civilized neighbours. These Arabs are smaller, more spare and of a darker colour than the other Bedouins. Some of them, seen at St. Jean d'Acre, durst



A BEDOUIN WOMAN.

A BEDOUIN ARAB.

scarcely venture into a house; they were utter strangers to the manners, laws and religion of the other Arabs: they were astonished at the sight of the sea, and knew not what to make of that watery desert.

The Bedouin Arabs on the frontiers are not wholly unacquainted with the manners of towns. Roaming incessantly around the walls of the cities, they let slip no opportunity of thieving with impunity. The annexed plate represents a man of this class going in quest of pillage. Beside him are seen his wife and child. Though far removed from the luxuries of civilized life, it may be remarked that this woman, only half covered with rags, wears various orna-

ments about her neck, in her ears and round her arms.

The tribes that live in the vicinity of the Turks are at continual war with them, and the unfortunate cultivators of the soil suffer by these hostilities. The Bedouins cut down their crops, drive away their stock, cut off their communications, intercept their trade, and then retire to their deserts, where they shift their camp according to circumstances. They pitch their tents in a circle and fold their cattle in the middle, training dogs to keep watch over them. Their horses stand saddled and ready for mounting on the first alarm. Their tents are of very thick canvas, or rather felt, either black, or striped black and

white, supported by seven or nine poles. The stuff for them is made by the women of the desert. These tents are sometimes divided into two or three apartments; one for the women, another for the men, and the third for the cattle. The poor set up four stakes and spread a piece of canvas over them. Their whole furniture consists of a straw mat, which serves for table, seat and bed. Their clothes or other articles of value are tied up in a sack. Their culinary utensils consist of pots of earthenware or tinned copper; and their dishes and plates are of metal or wood. Their fire-place is soon constructed: they set their pot on three or four stones, or over a hole dug in the ground. In

eating they use neither knife, fork, nor spoon: a round pieee of leather serves for a table-eloth, and in this they wrap up the relics of their repast for another occasion. They make use of melted butter. The opposite plate shews the singular manner in which they make it. They put the milk into a goats' skin with the hair on. This skin is securely tied at each end and hung to a banch of a tree; and a woman churns the butter by shaking the skin with all her foree. The contrast of her dress with that of the female in the preeeding plate denotes that she is of a superior tribe, and probably the wife of one of their cheykhhs. The double row of sequins encompassing her forchead, and those



A BEDOUIN WOMAN
Makung: Bawter.



fastened to the end of each of the tresses into which her hair is divided, are proofs of easy circumstances. Her look would perhaps be not less pleasing than that of the other, were it not for the large ring that hangs from her nose and totally spoils the effect of her face. Observe also the clumsy glass rings about her wrists. How can so inconvenient a fashion be adopted by females, whose roving and active life could not fail, as we should imagine, to proscribe it! We reply that among them, as in every other country, the desire of pleasing introduces the most absurd fashions.

It is not uncommon to see Bedouin women tattooed on different parts of the body. In the next plate is represented

a female of that nation mounted on wooden sandals, such as are worn in towns by women in the baths. Her lips are stained blue; the thick felt mantle with broad stripes that covers her head and body gives her a repulsive appearance. Beside her is seen a Turk of St. Jean d'Acre, called by the Arabs *Akka*, in the most common dress.

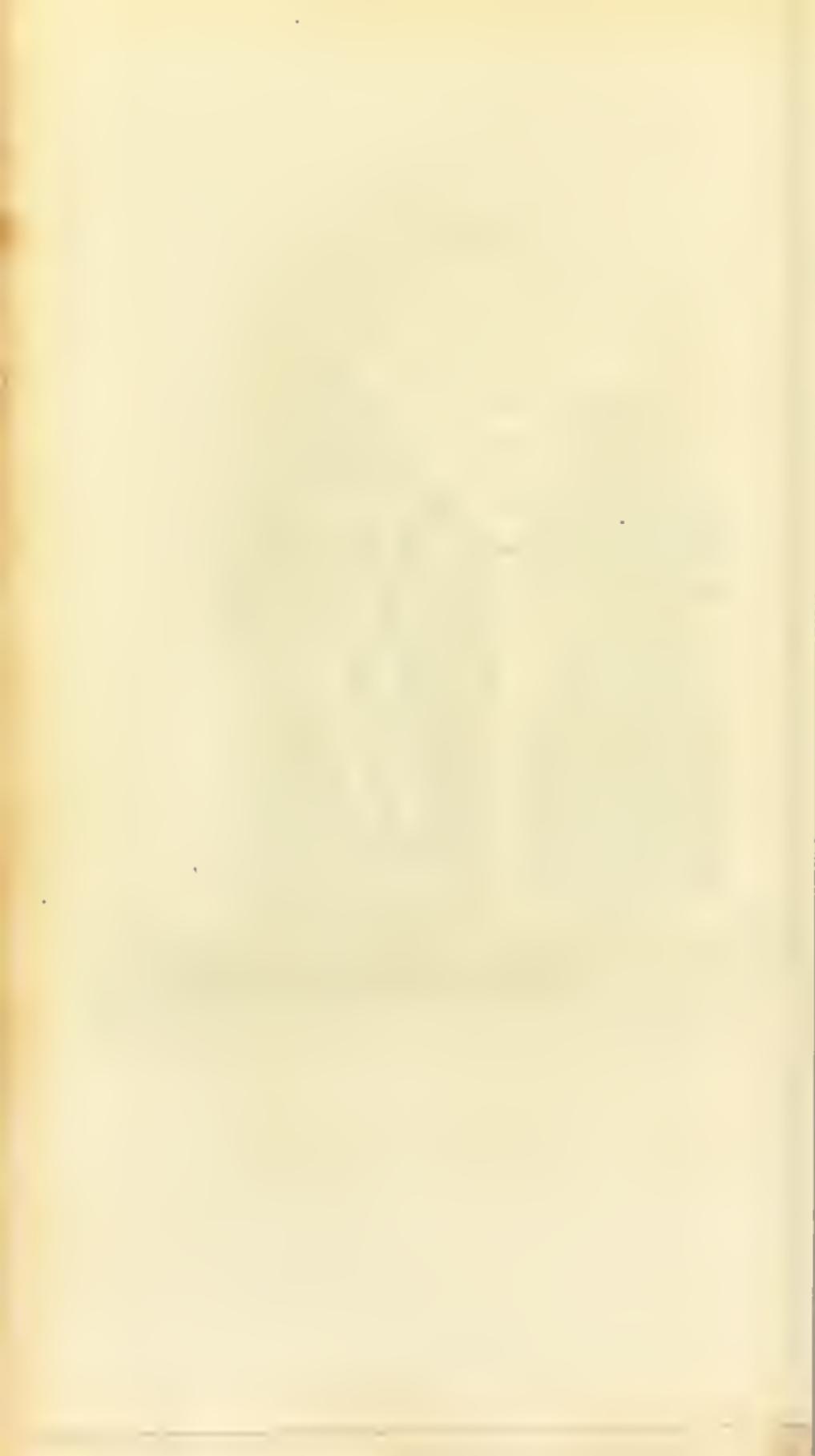
The nature of their deserts seems to have doomed the Arabs to a roving life. To form an idea of these deserts we must figure to ourselves a searching sun, an almost ever cloudless sky, and immense plains extending farther than the eye can reach, without house, tree, stream or hill, and nearly equally bare at every season of the year. Here



ST JEAN D'ACRE.

AN ARAB WOMAN.

of the Desert



the earth produces nothing but a few scattered shrubs and bushes ; and this profound solitude is but rarely disturbed by antelopes, hares and rats.

The Bedouins are in general small in stature, meagre and swarthy. Each tribe occupies one or more camps in different parts of the country ; when their cattle have exhausted one spot, they remove to another. Hence but a few points in a vast extent of country are ever inhabited at once, and these vary from day to day. Rival tribes wage war with each other ; but a concern for their common safety has established among them a general law, which, in cases of murder, demands blood for blood. The right of enforcing it de-

volves to the nearest relative of the deceased. The duty of revenge is transmitted like an inheritance, unless the family of the aggressor pays the price of his crime.

The Arabs are allowed to have four wives ; but few of them have more than one, whom they never put away if they are satisfied with her. In the absence of their husbands these women superintend the domestic concerns. The following is the portrait drawn by the Arabs of a perfect beauty :—“ Her eyes are black, large and soft, like those of the antelope ; her look is melancholy and impassioned ; her eyebrows are curved like two arches of ebony ; her figure is strait and supple

as a lance ; her step light like that of a young colt ; her eyelids are blackened with kahol, her lips painted blue, her nails stained a gold colour with henneh ; her breasts resemble a couple of pomegranates, and her words are sweet as honey*."

The Arabs, whom a roving life and poverty seem to impel to plunder, sometimes manifest a generosity of sentiment extremely rare among civilized nations. Of this the following circumstance, related by Denon in his Travels in Egypt, affords a striking demonstration :—

* The taste and style of the Ottomans are much more simple. A face like a full moon, a pair of pomegranates and hips like cushions are the requisites for a Turkish beauty.

A French officer had been for some months the prisoner of an Arab chief. The camp was surprized in the night by the French cavalry ; the chief had but just time to escape ; tents, cattle and provisions were all taken. Next day, wandering forlorn and without resource, he drew from under his clothes a small loaf and gave half of it to his prisoner with these words :—“ I know not when we shall have another to eat ; but at any rate I will not incur the accusation of not sharing the last with the friend whom I have acquired.”

After a fact which does honour to the heart, we shall quote from the Negaristan, a story, which, were it even a fiction, as we have no reason to

suppose, would at least furnish a favourable idea of the shrewdness of understanding displayed by the Arabs :—

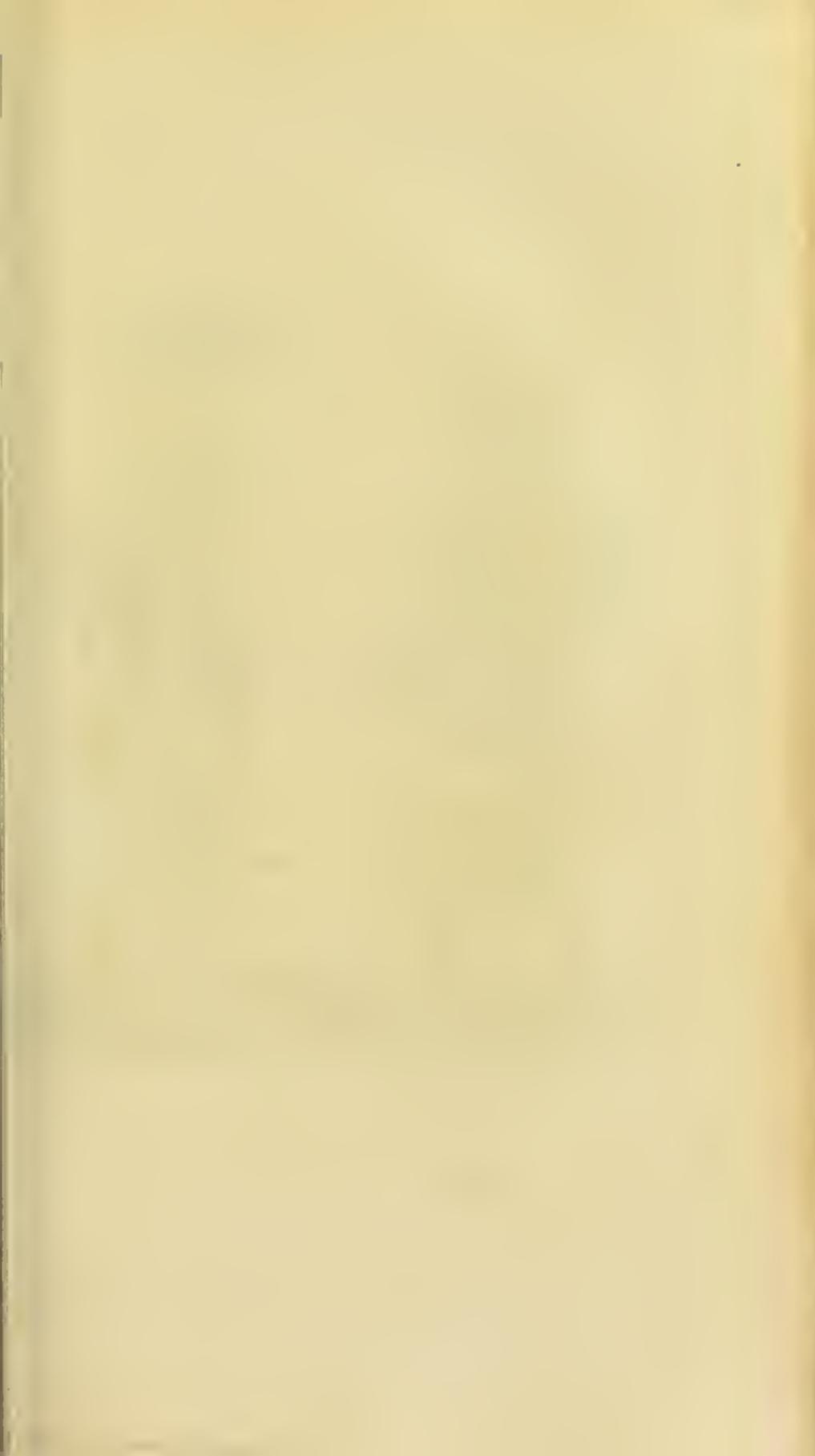
Three brothers, natives of Arabia, were travelling for pleasure, when they met a camel-driver, who enquired if they had met a camel which he had lost. “ Is he not blind of one eye ? ” asked the eldest. “ He has lost one of the front teeth,” said the second. “ I would lay any wager that he is lame,” observed the third. They added, that he was loaded with wheat, and carried oil on one side and honey on the other. The camel-driver replied, that this was all true, and entreated them to tell him where he might find the animal. The

three brothers protested that they had not only not seen him, but had never even heard of the beast except from himself. The man, convinced by their own statements that they had stolen his camel, cited them before the cadhy, and they were apprehended. The judge, however, finding that they were persons far above the ordinary class, sent them to the governor, who received them kindly, and asked how they could know so many particulars concerning a camel which they had never seen. They replied as follows:—"We observed that along the road which he travelled the grass and thistles were cropped on one side and not on the other; this led us to suppose that he was blind with

one eye. We observed also that where he had browsed the short grass, some of it was left from the deficiency of a tooth. The unequal tracks of his feet proved that he dragged one of them after him; their great depth in the sand demonstrated that he must have a very heavy load, which we judged to be grain, from the marks of his fore-feet being very close to those of the hinder ones. As to the oil and honey, we discovered them by means of the ants and flies, attracted by a few drops that had fallen by the way; from the ants we concluded on which side the oil was, and from the flies that of the honey.”

THE EGYPTIANS AND SYRIANS.

According to Volney, the ancient Egyptians were real blacks of the same race as the other negroes of Africa; and that philosopher is of opinion that, owing to their alliance for some centuries with the Romans and Greeks, their complexion gradually lost the intensity of its original colour. The Copts, he says, may still serve to convey an idea of the primitive inhabitants of Egypt. They have all a sallow hue, which is neither Greek nor Arabian, bloated faces, swollen eyes, flat noses, thick lips, in short genuine mulatto faces.





A SYRIAN.

AN EGYPTIAN WOMAN.

The *Chamoy*, or inhabitants of Syria, one of whom is represented with an Egyptian woman in the annexed engraving, are of middle stature and in general extremely well proportioned: those who reside in the plains are more tawny than such as dwell in the mountains. In the Lebanon and among the Druses, the complexion of the people differs but little from that of the French. The fairness of the women of Damascus and Tripoli is highly extolled, and still more the beauty of their eyes, of which the spectator is better able to judge than of the rest of their faces, habitually covered by the *mahramah*. Their long, light drapery affords, when they move, suffi-

cient indications of the elegance of their shape.

The general language of Syria is the Arabic, but the pronunciation there is much harsher than in Egypt. The pronunciation of the lawyers at Cairo is considered as a model of elegance and ease: but that of the inhabitants of Yemen and of the south coast of Arabia is infinitely softer, and gives to the language a smoothness and a charm of which it would not be deemed susceptible.

WOMEN
OF
ALEPPO AND ANTIOCH.

The pachalik of Aleppo comprehends that tract of country extending from the Euphrates to the Mediterranean, bounded by two lines drawn, the one from Alexandretta or Skanderoun, to Byr, over the mountains, the other from Beles to the sea, by Marra and the port of Thoghr. This space is occupied in a great measure by two plains, that of Antioch, *Anthakyeh*, to the west, and that of Aleppo, *Haleb*, to the east. The

northern part and the coast are covered with mountains of considerable height.

The city of Aleppo, which the Arabs call *Haleb*, is the capital of the province and the ordinary residence of the pacha. With the advantage of an excellent soil, it possesses that of having a stream of fresh water which is never dry. It is one of the most agreeable places in Syria, and the cleanest and best built of any in the Ottoman empire. From whatever side the traveller approaches it, the eye, weary of the brown, monotonous aspect of the plain, gratified by the appearance of the numberless minarets and light coloured domes. In extent Aleppo is surpassed only by Constantinople, Cairo and perhaps Smyrna.

Its population may be estimated at one hundred thousand souls. It carries on a considerable trade in camlets, cottons, morocco-leather, bees-wax, hair, raisins, pistachio-nuts, and particularly gall-nuts. It is the mart for the silks and cottons of Persia, the cottons, muslins and diamonds of India, red and black mohair, drugs for medicine and painting obtained from Tartary, and the senna, ostrich-feathers and white balsam furnished by Arabia.

At Aleppo were formerly bred pigeons, which were employed as messengers for Alexandretta and Bagdad. For this species of post, such couples as had young were selected and carried on horseback to the place

from which they were to return, with the precaution to leave their eyes uncovered. When the expected intelligence arrived, the correspondent tied a billet to the foot of one of the pigeons and let them fly. The bird, impatient to rejoin her young, flew away like lightning, and arrived in ten hours from Alexandretta and in two days from Bagdad.

The sea-birds attracted to Aleppo afford a very curious sight. If a person ascends after dinner to the terraces on the tops of the houses, and makes a motion as if throwing something into the air, he is soon surrounded by birds, though just before there was not one to be seen. They hover in

fact at a great height above, from which they suddenly descend, to seize in their fall the morsels of bread, which people amuse themselves with throwing for them.

It is obvious that this commercial city cannot be behind-hand with the capital in luxury. The dress of the women is so different from what it is in other provinces of the empire, that we have been induced to give a representation of it in the frontispiece to this volume, which also exhibits a woman of Antioch, of the middling class. There is nothing particular about her but the adjustment of her hat.

Antioch is an ancient and celebrated city of Syria about thirty miles north

of Aleppo. It was taken by one of Omar's generals in 638 ; by Godfrey de Bouillon in 1097, and by sultan Bibars in 1268. Selym I. added it with Egypt to the Turkish empire. Several councils were held in this city, which was the birth-place of St. John Chrysostom.

THE KURDS.

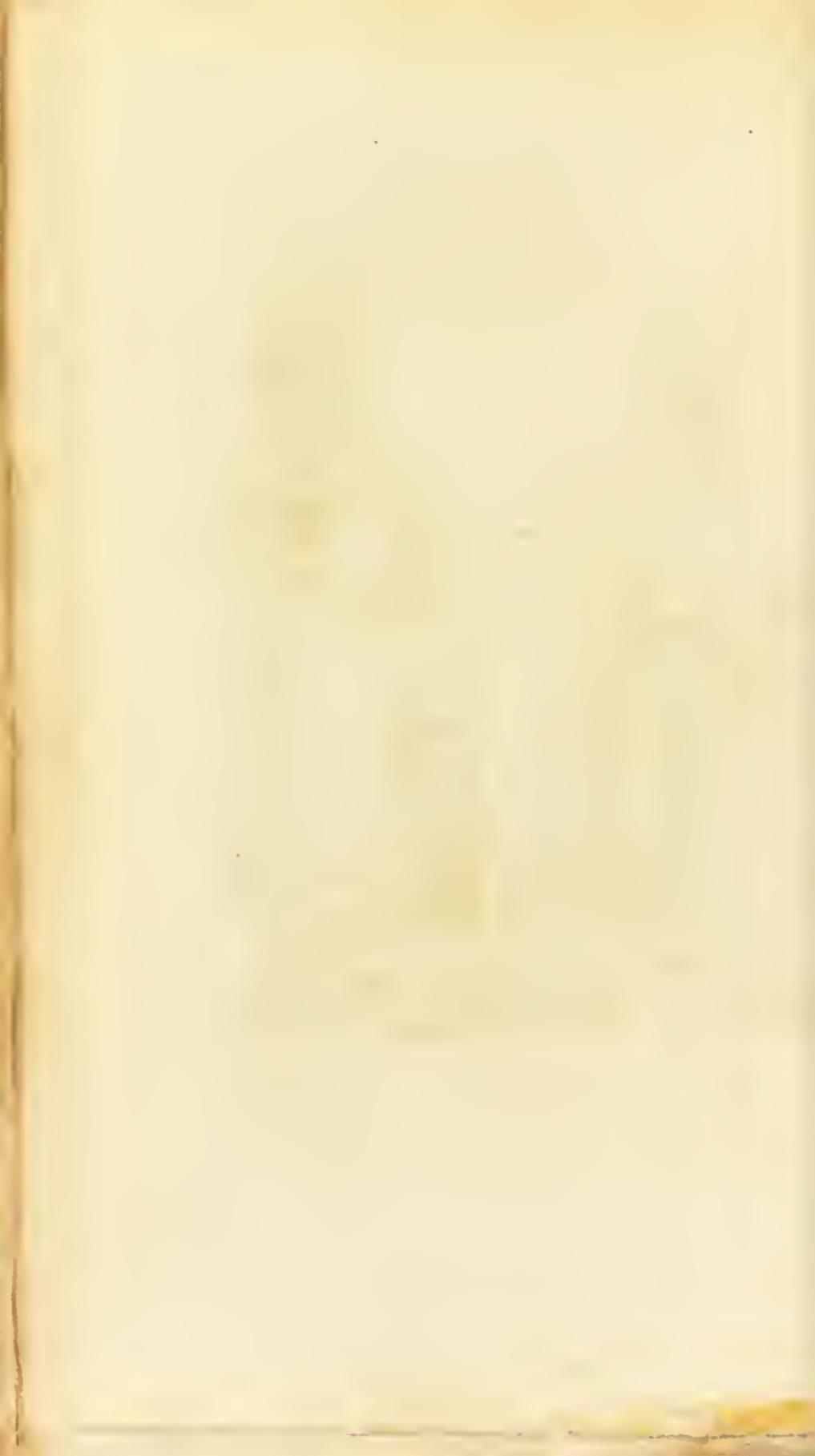
The Kurds are divided into tribes spread over that part of Asia bordering on Persia, and their country is known by the name of Kurdistan. Their government is feudal, and nearly resembles that of the Druses. They pay little regard to the commands of the Porte, to which they are nevertheless tributary. Their religion is a mixture of Mahometanism and various superstitious practices, which have some analogy with the ceremonies of the Magi. Among them there are great numbers of Christians, who are

under two patriarchs. Each village has its chief, and several tribes have adopted the roving life of the Turkomans and Arabs; like these they are a pastoral people, but they differ from them in their manners. The Turkomans give dowries with their daughters; the Kurds sell theirs. The latter set a high value on noble birth, the former despise it. The Turkomans do not rob, but the Kurds are considered as banditti.

The annexed plate exhibits their costume, the representation of which, however, differs from that given by other travellers. The drawing for it was taken by M. Rosset in Kurdistan. A remarkable peculiarity in this cos-



KURDS



tume is the wide mantle, made of an extremely thick stuff, which protects the wearer from the inclemency of the weather.

M. Otter relates the following anecdote respecting the Kurds.

“The Kurds,” says he, “residing in the places through which we passed, brought milk, butter, cheese, fowls and sometimes lambs to the caravan. One of these people came one day to offer me some fowls for sale. He was accompanied by a girl of twelve or thirteen; she was well shaped and handsome, though her face was rather sunburned. She had nothing on but a linen shift: her head was uncovered and an iron ring three inches in dia-

meter hung from one of her nostrils. These rings are considered in the country as an ornament: those worn by the rich or by persons in easy circumstances are of gold or silver. This girl carried two earthen pans containing milk and *caïmac*, a sort of cream, of which we shall have occasion to speak presently. After making the *selam*, she placed them on the ground before me, and crossed her arms over her bosom, which, in these parts is a respectful attitude.

“I asked the father, who wore nothing but a pair of linen drawers, why he did not clothe his daughter better. ‘Alas!’ replied he in Persian, ‘the calamities of war and our

extreme poverty will not allow us to think of dress. At this moment I am required to pay three *tomans* (about fifty shillings); I know not how to raise the sum. My cattle, furniture and effects have already been seized by the *mouhassils* (collectors), and I have nothing left but two or three ewes, whose milk supports me and this poor girl. I would gladly sell her to any one who would give me the sum demanded of me, were he even a stranger: for she could not do worse than she is likely to do here, especially if she should have the misfortune to lose me, as she infallibly will if I cannot find means to pay.' I was moved

with compassion, but could not relieve their distress. I bought the fowls and the milk, for which I gave them four times their value."

THE DRUSES,

(DOROUZ, OR DOURZYVEH).

It has been asserted that the Druses were a race descended from crusaders left behind in the Holy Land, and who, taking wives from among the natives of the country, formed an independent nation. It was thought that some traces of Christianity might be discovered in their religious practices ; and some even went so far as to derive the name of Druses from that of the counts de Dreux, a family allied to the house of Lorraine. This notion

was adopted by some etymologists, and it was soon taken for granted, that the Druses were a colony of French crusaders settled in Mount Lebanon. Volney has since proved that this opinion is wholly destitute of foundation, and that this tribe, like most of the other inhabitants of Syria, was of Arabian origin.

The Druses style themselves Unitarians, and are disciples of Hassan, son of the celebrated khalyf Ali, son of Abu-Thaleb. They pay divine honours to a khalyf of Egypt, named Hakem-Bamr-Illah, one of the most cruel, and perhaps the most extravagant of all the successors of the Prophet. His numberless acts of atrocity and madness

render the tribute of adoration paid to him by the Druses wholly inexplicable. They have a particular era, which dates from the month of June, A. D. 1017.

The Druses, like the Maronites, are divided into ecommonalty and nobles, cheykhs or emyrs. They are an agricultural tribe, and raise wine, tobaceo, eotton, some corn, and silk-worms.

Their prince, *hakem* or *emyr*, combines the civil and military power, and his dignity is hereditary. The Druses are tributary to the Porte; they are brave and as we have seen, under their emyr Fakardin, or Fakhr-ed-dyn, they made a gallant resistanee against the Turkish arms. Tender respecting the

point of honour, they never forgive an injury: they are nevertheless hospitable, and would share their last morsel of bread with the hungry stranger. An agha of the janissaries having sought an asylum among the Druses, the paeha of Damaseus demanded him of the emyr, threatening him with hostilities in case of his refusal to deliver up the agha. The emyr accordingly demanded him of eheykh Tahoue, who had taken the officer under his protection. The cheykh indignantly replied: “Sinee when have the Druses been known to betray their guests? Tell the emyr, that so long as Tahoue retains his beard not a hair shall fall from the head of his inmate.” He im-

mediately armed his family. The emyr declared that he would cause fifty mulberry-trees a day to be cut down till he should deliver the agha : a thousand were destroyed and still Tahonc remained inflexible. The other cheykhs were about to take part against him, when the agha, reproaching himself as the cause of all this mischief, absconded unknown even to his generous protector.

The Druses dwell in the mountains of the Anti-Libanus. The extent of their country is about three hundred square miles. The form of their government is not founded on any express convention. All the inhabitants live scattered among the mountains, in villages, hamlets, and detached habitations.

Each cultivates the land of which he is the proprietor. The cheykhhs themselves have no other means of subsistence, and they acknowledge the emyr as their supreme chief.

They do not practise circumeision, observe neither fasts nor festivals, and brother and sister intermarry: in short they have scarcely any religion. One sect called *occal*, must however be excepted.

The tribute paid by the Druses to the Porte, in 1794, amounted to about five thousand pounds of our money.

Neither the emyr nor the cheykhhs keep troops: they have only persons attached to the service of their families and some black slaves. In case of war,

which frequently happens, every man capable of bearing arms, whether cheykh or fellah, (peasant), is summoned to march. From a recent census their number appeared to amount to nearly forty thousand men. Each then takes a small bag of flour, his musket, some balls, and a little powder manufactured in the village, and repairs to the place of rendezvous appointed by the emyr. They rarely venture into the plain, and are best adapted for a war of posts: they glide between the rocks and among the bushes, and thence keep up a very dangerous fire, inasmuch as they take aim at leisure and with great address. Their sobriety

is equal to their courage: they have been known to pass three months in the open air, without tents, or any thing but a sheep skin to lie down on. Their diet consists of raw onions, cheese, olives, fruit, a little wine, and principally of small loaves baked in the ashes, or cakes stuck against a brick wall heated to a high degree, in the manner represented in the annexed engraving, and practised by the women in certain provinces of Turkey. The cake, when baked, drops from the wall of itself.

The Druses live secluded with their families, and have but little communication with one another. They rarely marry several wives. The latter, who

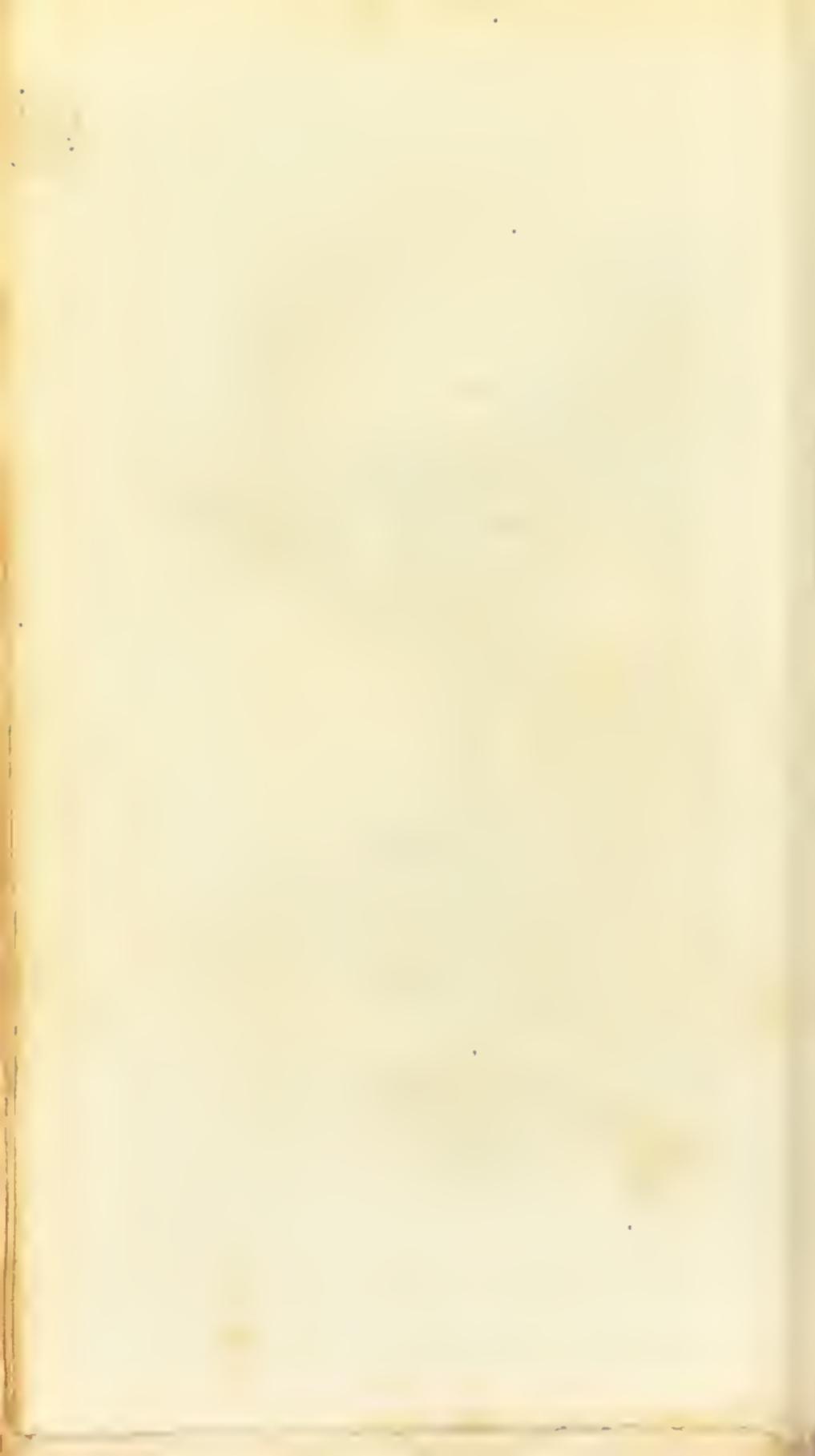


TURKISH WOMEN MAKING BREAD

dress nearly like the Turkish women, wear veils and a particular kind of eap, are extremely modest and perform all the domestic offees. They make bread, roast eoffee, wash the linen, and attend to the duties of the kitehen. They have a method of grinding eorn whieh is inueh practised in the east and as far westward as Sieily. Their instrument for the purpose is the genuine mill of the ancients, consisting of two mill-stones, the uppermost of which is the smalles : in the centre of it there is a cireular hole into whieh the corn is put. It is turned by means of a vertieal stiek fastened to the eireumference ; a pieee of iron fixed in the

centre of the lower stone serves for an axis. In the opposite plate two Drusian women are represented grinding corn by means of this rude species of mill.





TURKS OF DAMASCUS

AND

TURKS OF TUNIS.

The three states of Tripoli, Tunis and Algiers are not very closely connected with the Porte. Turkey, properly so called, is at too great a distance from the Barbary states, to consider them as being absolutely dependent on her authority. When, moreover, those republics send their ships to strengthen the Ottoman fleet, they are well paid for their services. We have seen, in the historical part of this work, that they furnished

the empire with Mezzomorto, one of its ablest naval officers.

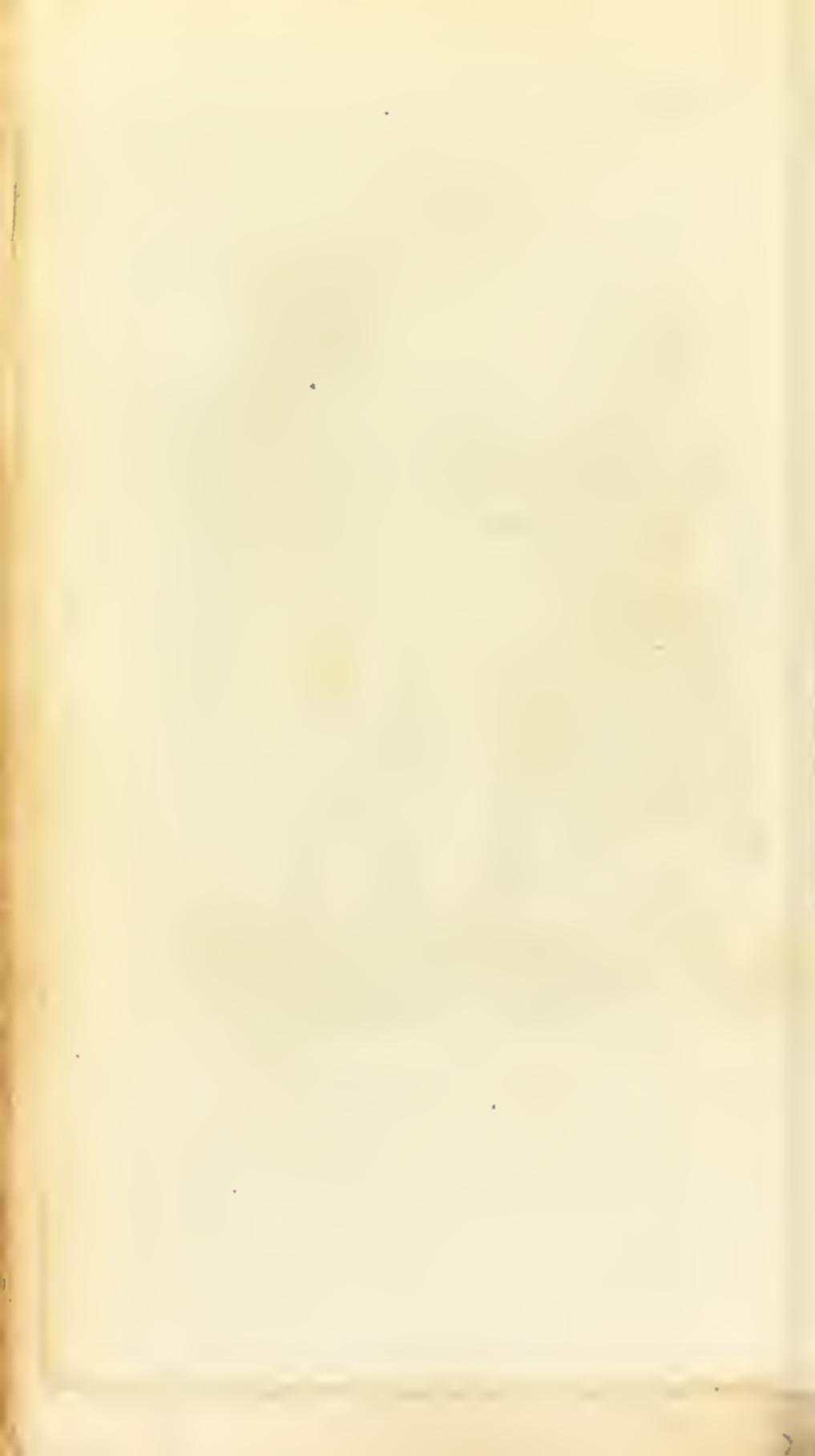
Tunis, situated very near the ruins of Carthage, is a pretty accurate representation of what that city was before its conquests. The Tunisians, however, are by no means the descendants of the Carthaginians, none of whose qualities they possess but their *Punic faith*. They are a mixture of Vandals, Moors, Turks, and renegadoes of all nations. Revolutions and changes of the bey or governor are frequent at Tunis.

The Tunisian represented in the annexed plate, has not been placed without design beside a Turk of Damaseus. The rude costume of the latter forms a strong contrast with the apparel of the



A TURK of TROY.

A TURK of DAMASCUS.



former. Upon the whole the Turks of Tunis dress with superior eleganee, and their garments are much less inconvenient than those worn at Constanti-nople. Their profession of seamen has obliged them to simplify the Mahometan costume.

Damaseus is one of the most flourishing and opulent cities of the Turkish empire. It is situated in Syria, in a charming plain, at the foot of the Lebanon. Its manufactures of silk and steel are so renowned, that the name of the eity has been given to the stuffs and sabres made there. It is not less eelebrated for the exceellence of its fruit, wines and perfumes. Several beautiful hills surround without cooping it up:

and three branches of one and the same river, Barada, while they fertilize its soil, heighten the charms of its gardens and pleasure-houses. A great number of fountains, public baths and handsome buildings, make this city altogether a very agreeable place. The felt mantle, which serves as a cover to the figure seen in the last plate, is the only garment worn by the bathers.

Damascus is situated in the fourth pachalik of Syria. The pacha is the leader of the sacred caravan of Mecca, with the title of Emir-Hadje. Such is the importance attached by the Musulmans to this duty, that the person of a pacha who performs it with ability is held as inviolable as that of the sultan.

himself. The paeha is heir to all the pilgrims who die by the way: this is a privilege of no small consequence; and his revenues are more considerable than those of any other paeha. He has about two thousand troops, as well janissaries and delys, as natives of Barbary. These troops he employs in escorting the caravan, keeping off the Bedouins, and levying the *miry*.

BOSNIACS (*Bosnaly*);

TARTARS.

The annexed plate represents a native of Bosnia, a province of Turkey in Europe, which derives its name from the river Bosna, that runs through it. Bosnia was formerly a portion of the kingdom of Hungary, and was considered as the eastern part of Servia. Enereased by the union of various traets, it formed a small state, which had its own kings, from 1357 till 1465, when it was subdued by the Turks. Stephen, the fifth and last of its sovereigns, was taken by Mahomet, who caused him to be slayed



A BOSENIAN.

A TARTAR.



alive, and made himself master of the whole kingdom, which he reduced to a beygler-beyglik.

This province of the Ottoman empire is nearly three degrees to the north of Albania, and extends almost as far westward as the latter. Though they are at no great distance from one another, yet there is a considerable difference in the costume of the two countries, subject to the same sceptre, as may be seen on comparing this plate, with that facing p. 110 of this volume.

The Tartars occupy nearly the whole of the north of Asia. Their tribes, united under the dominion of Jenghis-Khan, imposed an almost universal yoke on this quarter of the globe. A century

later, Tamerlane reunited under his authority half of the countries which had been divided among the four sons of Jenghis-Khan, and made himself master also of Turkey in Asia, Egypt and the coasts of Malabar and Coromandel, which his predecessor had not subdued.

At present, the greater part of the Tartar hordes are subject to, or rather under the immediate protection of Russia ; for the Tartars will not submit to any servitude. Others acknowledge the emperor of China for their sovereign, and a very small number recognise the supremacy of Turkey, with which they ally themselves in time of war merely from the hope of pillage. Most of these hordes profess Islamism, but ac-

commodate the precepts of the Koran to their fancy.

The costumes of the Tartars are as different as the countries they inhabit. Those bordering on Persia and India wear a dress resembling that of the Persians and Indians; and those on the frontiers of Russia imitate, though very clumsily, the Russian fashions. The same may be said of all those contiguous to the Turkish dominions; but amidst the great variety of dresses which they exhibit, it is their universal practice to wear boots.

Each horde or tribe has its distinct chief, who is denominated *Khan*.

All the Tartars are accustomed to derive from mares and horses the same

kind of sustenance that we do from cows and oxen. They eat in general no other flesh than that of the horse and sheep ; and mares' milk is not only applied by them to all the purposes for which we employ that of the cow, but they also make from it by fermentation a kind of spirituous liquor, which they call *ku-myss*. Many of them are rovers and hunters and a small number cultivate the ground. Frequently engaged in wars with one another, they are trained to and fond of arms. Their mode of fighting very much resembles that of the Mamelukes, and they turn the swiftness of their horses to good account.

In the Turkish armies the couriers

are mostly Tartars. Of this class is the person represented in the plate at the beginning of this article. They are remarkable for their punctuality in the performance of the commissions with which they are charged.

ARMENIANS (*Armeny*) ;
JEWS (*Yahoud*).

The Orientals give to the natives of Armenia the appellation of *Armen* and *Armeny*. They are the same people who were denominated Parthians by the Greeks and Romans. According to the Arabian and Persian geographers, Armenia is divided into upper and lower. The former, being the northernmost part, is comprised between the countries of Allen and Khozar: this is Chyrvan. Lower Armenia is the southernmost.

The Armenians, oppressed for many centuries by a foreign yoke, have no

means of escaping that yoke but by emigration to foreign countries. They form nearly a twelfth part of the population of Constantinople. Almost all of them are merchants, and some carry on a prodigious traffic and have warehouses and correspondents in every part of Asia.

The Armenians are noted for probity, prudence, skill in commercial speculations, constant and indefatigable application to business, a naturally friendly disposition, which renders it easy for strangers to form acquaintance with them, and excludes all quarrels from among them provided interest is not concerned. The defects laid to their

charge are common to almost all nations ; they are said to be fond of good cheer, of wine and above all of money ; but it must be observed to their honour, that there is not a people more susceptible of the sentiments of religion and more scrupulous in practising the precepts of Christianity. Their churches are the most elegant of any in the East.

There are no nobility among the Armenians. Being excluded from honourable employments they have no other distinction left than that of wealth. All of them learn a handicraft trade in their youth, but cease to follow it when they enter into commerce, or have accumulated sufficient to support their

family. Many Armenians are engaged also in rural occupations, in tilling the ground and cultivating vines.

Their women are under as much restraint as those of the Turks: they never go abroad but wrapped in the feredjeh and mahramah, a veil which allows the eyes alone to be seen. It is even asserted that in the quarter particularly appropriated to the Armenians, the contiguous houses have communicating doors, by means of which the women can visit one another without being obliged to go into the street; but these doors, unlike those of the temple of Janus, open when those ladies are at peace and close upon the slightest cause for hostility.

For the costume of the Armenians and that of the Jews see the engraving.

The Jews at Constantinople are not so numerous as the Armenians. They do not enjoy the same privileges, and are held in much less estimation by the Turks, who give them in contempt the name of *Tchufout*, or *Tchufoud*, and assert that they are doomed to perpetual servitude, on account of their rebellion against God, and because they would not receive or recognize Jesus Christ as the Messiah. They add, that ever since these people may be lawfully maltreated and even put to death, or at least held in slavery or obliged to pay tribute. Mahomet amused his disciples at the expense of the Jews. He alleged,



A JEW.

AN ARMENIAN.



that one of the chief causes of their punishment was the violation of the sabbath, and says, on this subject, that in a town of Judea the transgressors of the law were metamorphosed into apes, which, going up to their friends, rubbed their heads against them and wept. This transformation lasted three days, at the expiration of which all these wretched creatures died. The Mahometans place the Jews a stage lower than the Christians in hell.

The Jews are nevertheless the brokers of Constantinople, and it is through them that almost all the commerce of Turkey is carried on. They are the factors of the mercantile houses of all nations, and sales, purchases, exchanges,

receipts, payments, in short all the operations of business are transacted through them. They hold also almost all the subordinate places in the offices of the financees, and manage as stewards the property of the great.

The Greeks, the Armenians and the Jews are at liberty to pursue any of the branches of commerce in the empire.

The former, being the most numerous in the islands and on the coasts, apply themselves particularly to navigation and the fisheries.

The Armenians carry on their speculations in the continental provinces. Mingled with the Turks, they compose part of those rich caravans which annually traverse the different countries of

Asia, for the purpose of bartering in them the productions of all the regions of the globe.

The Jews, as we have just observed, adopted the profession of brokers: and as there are in Turkey no places of commercial resort like our Exchanges, bargains for goods in general are made in the private warehouses, or in the bezesteins, ticharchys, khans, karvanserays, or caravanserails, of which we shall have occasion to treat presently.

WOMEN OF PERA
AND OF
THE ISLAND OF SIMIA.

In the plate facing p. 27 of this volume is represented a female of Constantinople, wrapped in her feredjeh and maliramah: the annexed engraving exhibits the same female at home. She is, properly speaking, of the class of our tradesmen's wives, and her dress must encumber her as little as possible on account of her domestic avocations.

Beside her is a woman of the island of Simia, or according to our geographers Symeh, in Turkish Sebenguy.



MAN of the island of SIMLA.

A WOMAN of PERA.



The appellation of Simia given to this island by the Latins proves, that most of the islands of the Archipelago, like those of the South Sea, were long uninhabited by man, and were called after such tribes of the animal kingdom as were found upon them.

The admiral of Mahomet II. laid siege to the castle of this island in 1456; and to spare his troops he attacked it by secret mines, which he carried into the middle of the fortress; but his operations being timely discovered, he was countermined by a body of the knights of Rhodes, who cut in pieces his miners and the troops that supported them and compelled the infidels to re-embark.

The inhabitants of this island are poor, and have no other means of subsistence, than collecting sponges by diving in the sea. They are mostly Mahometans. The island is a dependency of Rhodes.

ALBANIANS.

The people of Epire or Albania, the principality of Comnenes and Scanderbeg, are considered by the Turks as extremely unpolished ; they have nevertheless attained to high preferment at the Ottoman court ; witness the grand-vizir, Kiuperly, an Albanian, who promoted many of his friends and his whole family. Albania has been subject to Turkey ever since its conquest by Mahomet II. ; but the inhabitants of this country have frequently given great uneasiness to the sultans, as they are extremely brave, and it is very difficult

to reducee them to their duty. The Albanians cheerfully quit their own country for another in quest of fortune. They are to be found on all the shores of the Morea and Adriatic Sea, in several islands, and even on the eastern coast of Italy. Their costume varies much. That represented in the annexed engraving was drawn in the Morea and the reader may rely on its accuracy. It is very picturesque and exhibits many points of resemblance to the costume of the ancients.



ALBANIANS.



WOMEN
OF
SCIO, SAMOS AND METELIN.

The port of Scio is the rendezvous of all vessels bound to, or returning from Constantinople. This island, one of the most delightful in the Archipelago, is situated very near the coast of Natolia, to the south of Metelin and to the north of Samos. Though neighbours, the inhabitants of these islands exhibit a great difference in their costumes; for which reason we have placed them together in one plate.

Seio, is called by the Turks, Saqiz-adacy, island of mastic, on account of the great quantity of that gum collected in this island alone, though the tree which produces it grows in abundance in all Greece, and especially in the Morea. A great quantity of mastic is consumed in the seraglio, where the women are in the habit of chewing it continually.

The finest of the trees belong to the sultan, and those who collect the mastic are bound to supply the seraglio with the customary quantity of this gum before they can sell the surplus. It is extracted from the stem of the tree by incisions made in the bark with large chisels, about the

middle of August for the first gathering, and in the middle of September for the second, which is much less abundant. The day after the incisions are made the gum is seen oozing out and gradually forming the drops of mastic.

Though the soil of Scio is rugged and hilly, it is covered with orange, lemon, mulberry and turpentine-trees. It produces also excellent wine, but not grain sufficient for its consumption, at least three fourths of which are supplied by the Turks. It abounds likewise in fruit of all kinds, in poultry and game: its extent is about forty miles by twenty. It has manufactures of silk and velvet. The population

eonsists of about ten thousand Turks, the same number of Greeks and three thousand Latins. The island was long in the possession of the Genoese, who were not expelled from it by the Turks till 1595. The Venitians made themselves masters of it in 1694, but it was retaken in the ensuing year by the Turks.

The eostume of the women of Scio is not defieient in a certain elegance, and appears to great advantage when eompared with that of the people of Samos. Their holiday dress whieh is still more elegant than that represented in the annexed plate, may be seen in the engraving opposite to p. 126 of this volume.

The eostume of the women of Samos



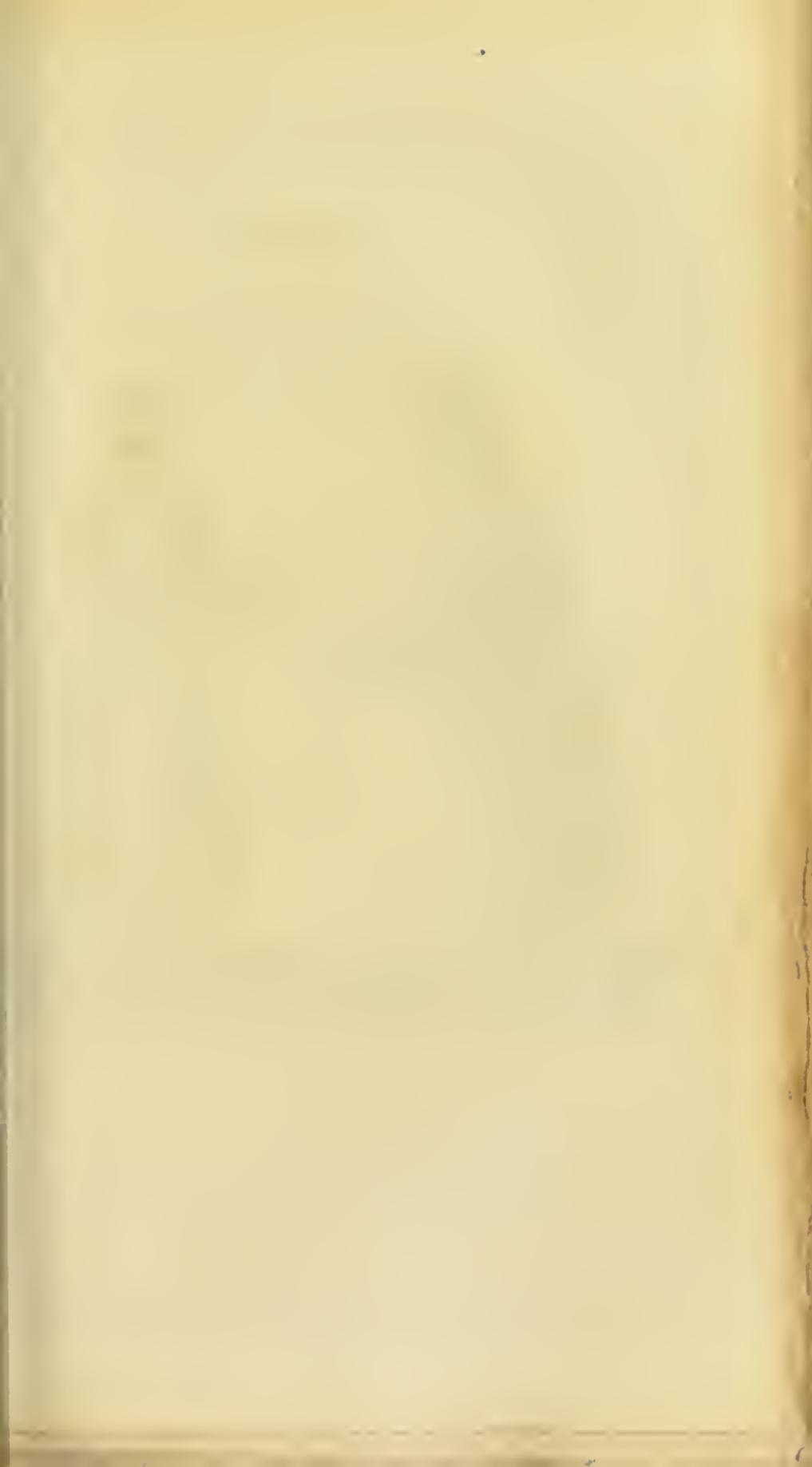
WOMEN
of SCELIO, of SAMOS. & of METELIN.

is almost entirely Turkish : the piecee of red stuff, wrapped round the head and falling down behind, gives them a a good deal of resemblance to the wo- men of Aleppo. They are also accus- tomed to fasten small coins to the tresses of their hair. Tournefort does not speak very highly of their cleanliness.

The costume of the women of Mete- lin very nearly resembles that given by the traveller just mentioned, who en- sures the females of that island for dis- regard of decency in the adjustment of their dress. After the lapse of a century they are still liable to the same reproach, as may be seen from the an- nexed engraving, after the recent design

of M. Rosset. It is evident that coquetry is the oldest of all fashions.

Metelin, the ancient Lesbos, is one of the larger islands of the Archipelago. The soil is good, producing excellent wine and succulent fruit





WOMEN of the ISLAND of ANDROS .

WOMEN OF ANDROS.

The women of Andros represented in the opposite plate, belong to the more opulent class of the inhabitants of that island. The port of Andros is divided into two parts by a fort erected on a point of land. In this fort the chief persons of the island think themselves safe from the attempts of pirates. On quitting the town, which is built round the harbour, you enter one of the most delightful countries in the world, embellished with orange, lemon, mulberry, jujube, pomegranate and fig-trees, and with gardens

watered by streams winding in a thousand directions.

The principal wealth of Andros consists in its silk: though not adapted for tapestry, it sells for about four shillings per pound, and the annual produce is upwards of ten thousand pounds. The island yields also wine and oil sufficient for the consumption of the inhabitants. The hills of Andros are covered in many places with the arbutus, from the fruit of which a spirituous liquor is distilled.

The agha who governs this island lives at the top of a square tower, the ascent to which is by a flight of fourteen stone steps and above that a wooden ladder of the same length leads

to the entrance of his apartments. On the slightest suspicion of the approach of corsairs to the coast, the ladder is drawn up and the inmates prepare to defend themselves. The island contains many similar buildings, in which the wealthy inhabitants reside.

WOMAN OF SPRA, OR IPSARA;

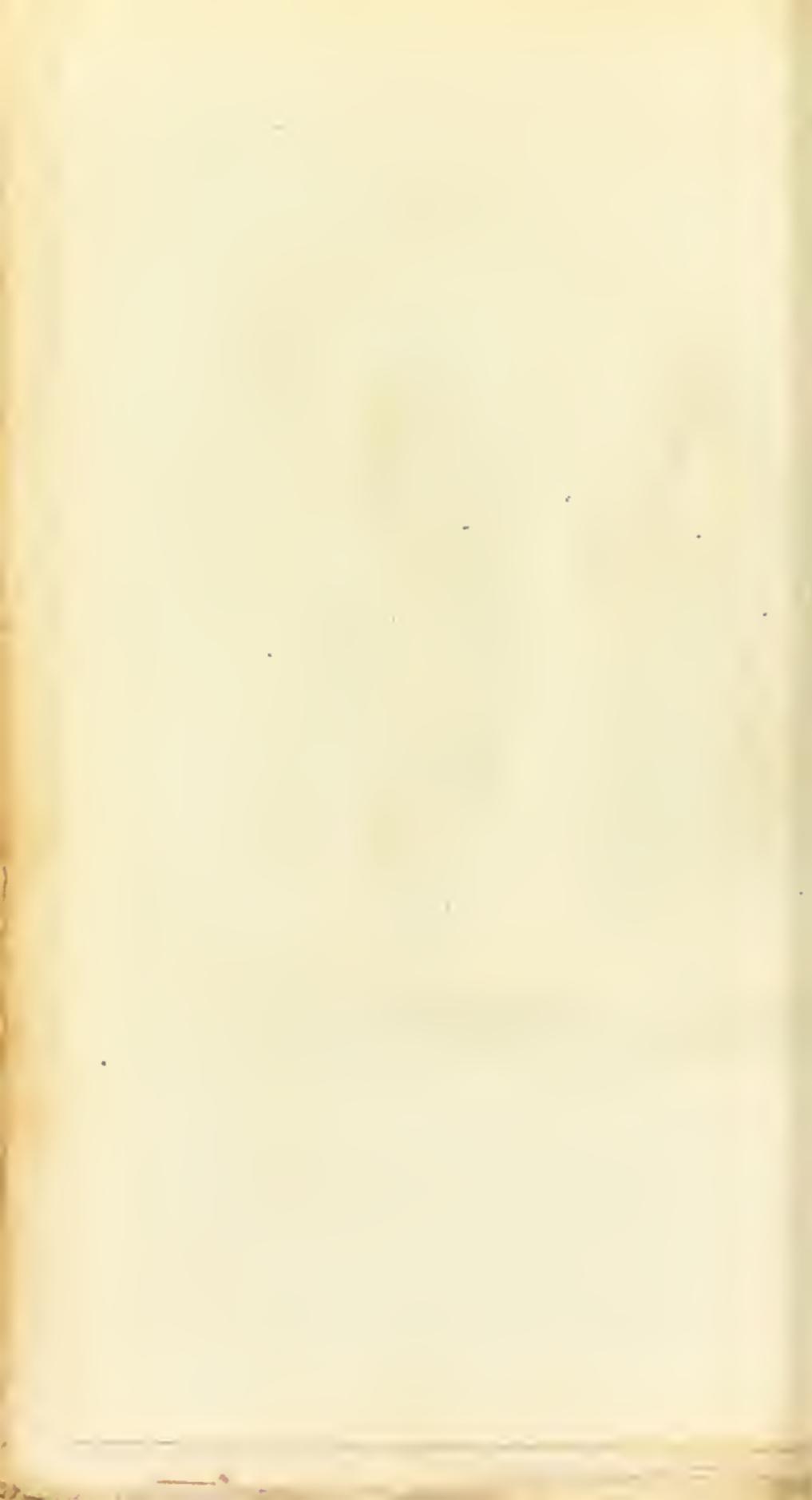
WOMAN OF CYPRUS.

The costume of the two females represented in the annexed plate, though very nearly alike, nevertheless denotes a difference of religion, in the mahramah, which conceals part of the face of the woman of Spra, while that of the native of Cyprus is entirely uncovered.

The island of Cyprus, situated on the border of the Mediterranean, between Cilicia and Syria, was successively under the dominion of the Egyp-



WOMAN OF SYRIA. A WOMAN OF CYPRUS.



tians, the Greeks, the Romans, the Saracens, Richard I. of England, who sold it to the Templars, of the Venitians in 1480, and of the Turks in 1570.

WOMAN OF MARMORA;

WOMAN OF NAXOS.

The island of Naxos, a female of which is represented in the plate facing this page, is separated by a very narrow strait from that of Paros, renowned for its marbles. The former is the largest of all the Cyclades; it is likewise one of the most fertile, though, on approaching its coasts, the eye discovers nothing but barren and almost inaccessible mountains. These, however, are barriers which nature has opposed to the winds, and which shel-



A WOMAN
of the Island of Naxos.

A WOMAN
of the Island of Marmora.



ter the valleys that are so celebrated for their fruit.

Naxos is about a hundred miles in circumference and thirty in length. It is chiefly remarkable for the elevation of its mountains, the quantity of white marble extracted from them, the beauty of its plains, the multitude of the springs and streams by which they are watered, the great number of its gardens filled with all sorts of fruit-trees, and its woods of olive, orange, lemon and pomegranate-trees of prodigious height. All these advantages, however, cannot confer on it those resulting from commerce. It has no harbour where vessels can lie in safety: the five creeks, which the inhabitants call ports,

being mere roadsteads sheltered from the north wind alone.

The ladies of the capital of this island are charged with a ridiculous vanity, which prompts them when they remove to their country-houses, or rather towers, to make a display of the furniture and valuable effects which they carry along with them on these occasions. A numerous train of servants accompanies them. Their luxury, however, is confined to this outward paradise; for they see very little company, rarely visit one another, and the chase is the only occupation of the men.

The modern dress of most of the Greek females of the islands of the Archipelago, as well as those of the sea

of Marmora, is in general extremely elegant and becoming, as may be seen in the figure of the woman of one of the Marmora islands.

The inhabitants are all of the Greek church. Some time since, those of the village of Classaki embraced the Mahometan religion, to avoid paying the capitation-tax ; but the Turks, disliking this innovation, and apprehensive, besides, that their example might be imitated, doubled the tax, on which they returned to their former faith.

The islands of Marmora abound in corn, wine, fruit, cotton, pasturage, and cattle ; the fishery there is also very productive.

WOMAN OF SCIO ;
WOMAN OF ARGENTERIA.

The costume of the women of Argenteria bears no resemblance to that of the females of the other islands of the Archipelago, as may be seen in the annexed plate.

There is but one poor village in Argenteria, the soil of which is chalky : the island is covered with very high mountains. It is only in the vicinity of the village that some barley and cotton are grown. The only beverage of the inhabitants is wine from Milo, and water preserved in cisterns, for there is not



WOMAN of ARGENTERIA. A WOMAN of SCIO.

a running stream in the whole island, which has merely a few wells.

Tournefort asserts that Argenteria is the most dangerous of the rocks of the Archipelago, inasmuch as the women are neither the most cruel nor the worst looking, and the whole traffic of the island consists in gallantry.

Its name is derived from the silver mines formerly wrought there. Since the island fell under the power of the Turks the inhabitants have ceased to work them, well aware that they should be burdened with heavy imposts if the officers of the Porte had reason to suppose that their gains were large.

Having already treated of Scio, we shall only point out here to the reader

the difference between the head-dress of the women of the island represented in this plate, and that of the figure facing p. 111. That of the one somewhat resembles the Phrygian cap; the other is more like a turban.

It may perhaps appear extraordinary that we should have given the costume of the Greek women of the different islands of which we have treated, to the exclusion of that of the men. On this point we have to observe, that the dress of the Greeks in all the islands is very nearly alike; and a glance at the costume of the two sailors in vol. iv. p. 274, is sufficient to convey an accurate idea of the garb of this seafaring people. As to the wealthy, their dress closely re-

sembles that of the Turks, with this single difference, that the red cap worn instead of the turban is surrounded with white muslin, striped, or having a coloured border. They are forbidden also to wear yellow slippers.

MANNERS, HABITS AND COSTUMES
OF THE TURKS.

PART EIGHTH.

ARTS AND TRADES.

The Turks carry on almost all the arts and trades known in Europe, but with little skill. In all that relates to the fine arts, in particular, we are far superior to them. We have reason, however, to envy them some processes derived from the ancients, of which they have preserved the traces, and with which it would be highly desirable to be acquainted. The manufactures of the

Orientals in general, of which we yet know but little, would furnish a subject for a work of great interest and importance.

The following particulars respecting the arts and trades of the Turks are extracted from a Turkish manuscript, of which no translation has ever been published; and we shall connect with them some facts tending to complete or illustrate such parts of the original work as appear defective.

In Turkey each trade, *esnaf*, has its chief and his kiahya, who have authority over all the masters and workmen. It is their duty to correct abuses and to punish transgressors. In all the branches of trade there are indiscriminately

Turks, Greeks, Armenians and Jews; but the chief and the kiahya are always Mahometans: they work for the grand-signor; and to them it is necessary to apply, when any rejoicing or other business requires their mediation in the seraglio. The iyith-bachy is their substitute, and they are all under the inspection of the istambol-cadhyey.

To be admitted a master it is not necessary to have produced any masterpiece, but it is sufficient to be able to work at the trade. A journeyman is admitted on the attestation of the master for whom he has worked, and to whom he frequently returns after his admission.

The ceremony of admitting journeymen to be masters takes place every

three or four years. The whole body of the trade assemble; the candidates present their masters with a large nose-gay of flowers and a silk handkerchief; they likewise give one to the chief of the trade, and then kiss the hands of all the masters who attend the ceremony and are seated round the apartment. They sit down to table and the bottle circulates. Each journeyman carries a tray containing several dishes and sets it before his master; and dancers and musicians, paid by the journeymen, entertain the company during the repast.

The subjects of the sultan and even foreigners are nevertheless permitted to make and sell whatever they please in the bazar or elsewhere, without being

obliged to purchase a privilege or to obtain admission as masters: but there are trades which cannot be exercised except by those who are free of them. The carpenter must not do what belongs to the mason, nor the cabinet-maker interfere with the business of the carpenter, otherwise he is liable to be punished very severly. Christians for example are forbidden to follow the profession of tinning metals at Constantinople, upon pain of having the hand cut off.

The government, in adopting the system which allows each individual to make and sell what he pleases, has not, however, left the public at the mercy of these tradesmen. There are penal laws

against those who may sell false gold or gilding for genuine, or ill dyed stuffs when the colour ought to be solid, because none but good judges, consequently the smaller number of purchasers, can distinguish the difference. The injured party applies to the kiahya or to the grand-vizir himself, to oblige the seller to take back his goods and return the money, and that by virtue of an express law, which declares, that every fraudulent bargain shall be null and void:—*Al danma bazar cheri deyul.*

PHYSICIANS, SURGEONS,
APOTHECARIES;

(HEKYM, DJERRAH, CHERBETDJYLER).

All who please are allowed to follow the medical profession at Constantinople. There are in that capital two colleges for the study of medicine ; but there are physicians of all nations, excepting the Armenian. The majority are Turks ; the Franks, however, are held in the highest estimation.

The Turks, who are extremely ignorant, expect a physician to answer for the efficacy of the medicine which he prescribes ; and should any thing hap-

pen to the patient, he runs great risk and is frequently put to great expense to hush up the matter and appease the family.

The hekym-bachy, physician to the grand-signor and the seraglio, is the chief of the faculty. A native of Candia, named Houk-Effendy, from being a sorry surgeon, was appointed chief physician to his Highness, because he had bled him very cleverly.

The whole science of the oriental physicians consists in forbidding fat broth to persons who have a fever, and in putting them upon a very scanty diet. For the first fifteen or sixteen days of a continued fever, they are allowed, let what will happen, to take nothing but light

broth, or a small quantity of rice. If the patient becomes delirious, he is treated as one possessed, and the physician is dismissed. If he be a Greek, his family sends for a *papa*, who repeats prayers, inundates him with holy water and exorcises the devil, who nevertheless carries off the patient, tormented and exhausted by this treatment.

The Turks expect a medical man, after feeling their pulse to tell the nature of their disorder: the physicians therefore never fail to question in an indirect manner the messengers who come to fetch them respecting the external symptoms of the disease. They then, after seeing the patient and feeling the pulse, repeat what they have learned,

and thus gain the reputation of extraordinary skill.

As the opening of a corpse is forbidden in Turkey, anatomy and surgery cannot make any progress. There are in consequence, very few able physicians, or surgeons capable of performing an operation that is at all complicated. The persons who follow these professions are either Franks, or Greeks who have studied in Italy. Physicians are not admitted into the harems but with the greatest difficulty and when the women are at the last extremity: even then, they are not permitted to see them except through gauze. Women are usually attended by persons of their own sex, who are tolerably skilful

in the treatment of their complaints; and no instance was ever known of a medical man being summoned to a labour, however difficult and critical the case might be.

The Turks esteem the medical art very highly. All their libraries contain numerous works on medicine; and though the dissection of the human body is prohibited by law, yet they are allowed to study the theory of anatomy, and are even acquainted by means of translations with European medicine.

Constantinople swarms moreover with Jewish, Greek, Arabian, and Frankish physicians, Christians and renegadoes, the communication with

whom ought to place the Turkish physicians nearly upon a level with the present state of the science. This, however, is by no means the case ; medicine, an art so necessary to humanity, is in Turkey degraded by gross ignorance. Still, it must not be forgotten, that to the medical art of Constantinople, or rather of Asia, we owe the practice of inoculation, which was brought to England by lady M. W. Montagu and thence diffused over the rest of Europe.

The Turkish physicians cannot practise without the approbation of the physician in chief to the sultan. The Franks are exempt from examination : the career is open to them, and they

pursue it at the risk of those to whom they are summoned.

A khalyf ordered his first physieian to examine all the practitioners of medieine in Bagdad, to ascertain their eapacity for the profession. A man of grave and respeeful appearahee presented himself. On being questioned by the khalyf's physieian, he frankly confessed, that he knew nothing of medieine and could neither read nor write ; that nevertheless his reeceipts were sufficient to enable him to bring up his family with eredit : adding that he should be ruined if he were prevented from praetising. The examiner could not forbear laughing, and promised not to expose him, provided he

would swear never to prescribe for a patient unless he knew what was his disorder, nor to recommend bleeding or other violent remedies unless he was certain of their necessity. The doctor had no hesitation to give the required engagement, and promised never to prescribe any thing but oxymel and a julep. Next day a young and very elegant physician made his appearance. “Who was your master?” enquired the examiner. “My father.” “And who is your father?”—“The doctor who was with you yesterday.”—“Do you prescribe the same things as he?”—“Always.”—Be sure then to continue to pursue the same method, and im-

prove yourself in your profession, that he may have a son who is like him."

The surgeons are in general great bunglers, and incompetent to the most common operations.

The apothecaries are far from numerous: for the physicians and surgeons make up their medicines themselves, and there are some who combine the practice of all three professions.

SHOPKEEPERS,

(BAZARGAN).

All the shopkeepers are under the jurisdiction of the bazargan-bachy, chief superintendent of all the markets; and each market is under the command of a kiahya. The kiahya of the bazar is an important personage. All who reside in it pay him obedience; he keeps the keys, and fixes the hour for the commencement and conclusion of business.

The tradesmen in the bazar, such as goldsmiths, woollen-drapers, silk-mercers, dealers in brocade, porcelain, and

harness for horses, carry on a considerable traffic and amass large fortunes. As it is in this market that public sales take place, these tradesmen frequently buy at a low rate and sell very dear. Almost all of them are either Turks or Jews.

There are several species of markets in Turkey, and particularly at Constantinople, concerning which we shall now say a few words.

PUBLIC MARKETS,

(Bezesteins, or Bazars).

The bezesteins, or bazars, are edifices of immense extent, solidly built of marble, stone or brick and vaulted. They form several streets, composed of shops resplendent with diamonds, costly jewels of gold and silver and rich stuffs. The government appoints the kiahyas who have the superintendence over them. They are responsible for outrages and robberies that may be committed there, especially in the night ; but such circumstances are very rare ; and these

places are so secure even against fire, from the nature of the materials of which they are constructed, that the magistrates are accustomed to deposit in them the fortunes of minors, orphans and absentees. Persons who have occasion to travel also consign to them their most valuable effects, which they find untouched at their return. The gates of the bazars are shut at an early hour in the evening, and the officers only who are charged with the custody of the place remain in it. The shop-keepers retire to their respective homes, and cannot return till the next morning. There is a particular market for slaves of both sexes, and business is transacted there with much more order

and decency than is commonly imagined.

The tcharkhys are markets of a different kind, which are likewise shut at night, and are occupied by persons following various handicraft trades, such as embroiderers of slippers and portfolios, pipe-makers, &c. Here too is sold almost every article of food, clothing and household furniture.

The khans are reserved for bankers and merchants, each of whom occupies one or two apartments, by way of offices. None but men are allowed to pass the night in them ; nay women are not admitted even in the day-time, unless they be introduced by the superintendent of the khan (*khandjy*), or his

deputy (*odah-bachy*) who are present at the conversation. There are about forty khans at Constantinople.

The karvan-serays resemble our market-halls. Here caravans, dealers and travellers in general put up. In the principal towns there are also fairs, at which goods are bought at the first hand to be retailed in the ordinary markets.

Chardin relates a philosophic anecdote which may not be thought misplaced here :—

A dervise, travelling in Tartary, on his arrival at the city of Buek, repaired to the king's palaee, which he took for a karvan-seray and settled himself to pass the night there. The guards would have driven him away, telling him that

he was not in an inn. The king, happening to pass, laughed at the mistake of the dervise, and expressed his astonishment at it. "Will your greatness," said the dervise, "permit me to ask one question:—Who lived in this edifice after it was first built?"—"My ancestors," replied the king. "And who lived in it after them?"—"My father." "Who occupied it after him?"—"I do."—"And, pray, who will be the master of it after you?"—"My son."—"Well then sire, a building which changes its inhabitants so often is an inn and not a palace."

GOLDSMITHS (*Couyoumdjy*),

ENGRAVERS (*Calemkiar*),

GOLD-BEATERS AND GOLD
WIRE-DRAWERS.

The *couyoumdjy-bachy* is the chief of the goldsmiths: he works for the seraglio, and when he has a press of orders, he summons to his assistance as many masters as he thinks proper. His kiahya has a right to chastise a master, when his work is not well done, or when he has purloined any part of the gold and silver delivered out to him. The Turkish goldsmiths are bad workmen, and when they have an order to execute

which requires more than usual neatness they apply to Franks. As the Turks never use gold or silver plate, their goldsmiths have little to do in that way ; their chief employment being upon ornaments for sabres and perfuming-pans.

The engravers, calemkiar, are more skilful. They never engrave figures of animated objects, but excel in the representation of flowers, ornaments and arabesques. They have two ways of engraving, which are unknown among us : they call the one *cour choun sassat*, and the other *altin sassat*. The first is executed in the following manner :— they engrave a design upon a box, vase or any other article, then cover it with

lead and a drug, with the composition of which we are not acquainted, and subject it to the action of heat. This matter melts, insinuates itself into the lines made by the graver, and gives to the whole a lead colour: this kind of work has the peculiar advantage that the more it is handled or rubbed the better it looks. This species of engraving is executed upon silver only. The *altin sassat* produces nearly the same effect; but the process, which differs from the other, is unknown to us. These methods remind us of others of a similar nature, practised in Italy in the sixteenth century and called *niello*. Vasari describes the processes for producing this kind of work, which, though not now

executed in Europe, is entitled to respect, as having suggested the first idea of engraving with the burin.

The gold-beaters and the gold and silver wire-drawers have nearly the same processes as with us, and are under the kiahya of the goldsmiths.

WOOLLEN -DRAPERS (*Tchokhadjy*),
LINEN-DRAPERS AND SILK
MERCERS, (*Cathyfehdjy*).

The woollen-drapers purchase almost all their cloths of the Franks, and sell them retail. Coarse low-priced stuffs were formerly manufaetured at Constantinople, but the demand for them was extremely limited. Notwithstanding the efforts of the makers to imitate those imported from Persia, India and Europe, their goods were neither in repute nor in request: hence the government never bestowed any attention on those obscure manufactures, from

which the state could derive but a very trifling advantage. In consequence of the revolutions which took place in Persia under Thahmas-Kuli-Khan, the price of cloths rose considerably, and the Persians, Indians and other Asiatics, weary of living amid incessant troubles, sought refuge at Constantinople. Some inhabitants of Scio, who understood the art of imitating the stuffs imported from Italy, joined all these workmen in improving such goods as are in the greatest demand in Turkey. They were subject to no regulations, and had no law to consult but that imposed by the taste of the consumers. The success of these attempts was too manifest not to deserve the patronage

of the sultan, who accordingly permitted workshops to be established in one of his seraglios, called Coros-Kiosk. The grand-signor nevertheless throws no obstacle in the way of the importation of foreign commodities; for they pay very heavy duties, and the state derives from them considerable advantages.

The tarpochdjys sell all sorts of caps for both sexes: they consist chiefly of *fes*, or woollen caps, with which they cover the top of the head, before they put on the turban. Their consumption is prodigious; and several manufactures in the south of France were accustomed to export them to the Levant to a very large amount.

There are other dealers in women's caps, *taqyehdjys*, which are flat and round and of various other forms: they are covered with brocade manufactured at Prusa. The wives of the Franks and the Greek women give as high as sixteen piastres apiece for them. The persons who make them are Turks, and have their shops near the great bazar.

The makers of counterpanes, *yourghandjys*, are scattered over the whole city. They make their counterpanes of ealico, silks, gold and silver brocade and other gold stuffs manufactured in India and Persia. Some of these counterpanes are worth a hundred piastres. The centre is always of some fine stuff;

they are surrounded with a border, called *pervas*, lined with linen and padded with cotton ; they are both warm and light.

The silk-workers are divided into several classes, as the eathyiehdjys, the dimitdjys, the sandaldjys, the dybadjys and others. Each trade has at its head a boulouk-baehy, and they are all under a kiahya, and a kamkhadjyler-baehy, or director-general.

During the last century, the Greeks of Seio made every possible effort to destroy the French commerce in silks with the Levant, and with such success that their commodities gained almost exclusive possession of the bazar where

silks are sold. Their stuffs are nevertheless far inferior to the French, but considerably cheaper.

The dyers, boyadjys, obtain all sorts of colours, but they are not equal to those of Europe and still less to those of India: either owing to their ignorance, or the quality of the water, the colours are not fast, but run. The dealers in colouring stuffs for dyeing are mostly Jews.

The boyadjys sell India cloths and other stuffs of that country: each shop-keeper having one or two lads, who hawk them about the streets, and frequently give credit to persons whom they know, but in this case they charge

is a much higher prie. They are almost all Armenians.

The garments of the Turks are bordered with loops and laees round or square. They use also a prodigious quantity of necklaces and a few broad, strong ribbons, whieh persons of both sexes employ for sashes ; their workmen make them very slowly ; and their lace-makers are far inferior in skill to ours.

The tailors, terzy, are very numerous, and of all nations. They are under the terzy-bachy and his kiahya, who causes them to reeeeive the bastinado when a dress does not fit, or when they have *cabbaged* part of the stuff. The follow-

ing story is related concerning a tailor:—

Being dangerously ill, this man had an extraordinary dream. He beheld an immense flag, composed of all the pieces of different kinds of stuff which he had purloined. The angel of death bore this flag in one hand, and an iron club in the other, with which he struck the poor tailor several terrible blows. The tailor, when he awoke, made a vow to be more honest for the future, in case of his recovery. He did recover; and distrusting his own firmness, he desired one of journeymen to remind him of the flag whenever he had a suit of clothes to cut out. At length, a gentleman having sent for him to order him to

make a robe of a very valuable stuff, his virtue was exposed to too severe a trial. In vain did his obedient journeyman remind him of the flag. "Thou weariest me with thine everlasting flag," replied his roguish master. "There was not a bit of stuff like this in that which I saw in my dream; and besides, I observed, that there was a large piece wanting in it, and that which I am taking will just serve to make it complete."

As all the garments of the Turks are wadded in winter, this operation forms a distinct trade. Those who follow it separate the seeds from the cotton with an instrument resembling a chocolate-mill, and then card it by means of a

large bow, the cord of which they strike with a mallet.

The bezzazs sell the fustian usually worn by the lowest class of the people. The abadjyler keep great coats made of the coarse brown Provence cloth, called *pinchina*, in Turkish *aba*: these coats have a hood to cover the head and are impenetrable to rain. The Greek sailor in vol. iv. p. 274 wears one of them.

With the same kind of stuff they likewise make bags or portmanteaus to hold their clothes when they travel. The dimitdjys make seamen's apparel and surtouts of coarse cloth, manufactured by the Venitians, called *sayaz* and *parangon*. The wealthy Turks, not excepting the sultan himself, never go

abroad without a yaghmourlouk, or close great coat, of this cloth, which turns water.

The art of the bazmadjys consists in applying leaf gold and silver to stuffs with wooden blocks, on which are carved flowers and other ornaments in relieveo. They put into the hollow of the hand a composition of glue, and rub it upon the mould, which they press upon the stuff, and then lay over the impression gold or silver leaf and dab it on with cotton.

The fur-market contains sixty shops : the rest are in the khan of Mahmud-Pacha and in other parts of the city. The number of furriers is about two thousand. Their kialiya and twenty-

two Turkish masters are employed in the seraglio: the others, who are Greeks, purchase the furs of the dealers, wash them and make them up.

The calpacs make the calpacs, or caps worn by the Greeks. They are of red cloth, or of other colours, and bordered with fur, frequently marten's, *samour*. These are particularly worn by the drogmans: the others are scalloped and are called *cherkekly*. The long calpacs, bohnac calpac, are for servants. The fan-makers also make eglettes and other similar articles. The fans are not like ours: they are composed of the feathers of kites, vultures, eagles and ostriches, arranged in a circle

or triangle at the extremity of a pointed wooden handle.

The kawafs sell very durable shoes, though they never have more than one sole. The workmen stiteh them the inside out and turn them afterwards, and boots are made in the same manner. Some of these artieles sell at a very high prie, being embroidered with gold, silver and fine pearls.

The naldjindjylar make a species of galloches worn by the women within doors, and the wooden sandals or pattens which are used in the baths.

MASONS (*Miimars*),

CARPENTERS (*Dulguer*), &c.

The term *dulguer* signifies either mason or carpenter. In fact the latter, with a hatchet, saw and gimlet, builds a house very expeditiously, since, in general, it is but a wooden hut, with upright posts and cross-pieces, to which are nailed boards laid over one another like our tiles ; and of these boards the walls and even the roof of the house are composed. These mason-carpenters are divided into several classes, as *dulguer*, *calfas* or *miimars*. In any undertaking of magnitude, the work is

under the direction of a *miimar*; when of less consequence it is superintended by a *calfat*: and the masters never work but when one of these chiefs is present to see that all is going on right. They are responsible for the work; so that, should any thing be amiss, the *miimar-aghā*, or supreme chief, causes corporal punishment to be inflicted on the delinquent.

There are other masons, whose trade consists in covering walls with a species of plaster, composed of lime and hemp chopped and mixed together.

The stone-cutters form a distinct body: it is they who cut and sculpture tomb-stones. The lime is of two kinds: the first, obtained from a black and

very hard stone, calcined in kilns, is used for building ; the other called marble lime is beautifully white.

The dealers in stone estimate the value of stones by sight when in the rough ; but sell them by weight after they are cut and prepared.

The windows of almost all the houses project over the street, and nearly touch those of the opposite houses. This mode of building is a great obstruction to the free circulation of the air. The roofs are covered with reddish tiles carelessly laid on, without any thing to fasten them, and sometimes of flat stones placed at random, so that a cat may uncover a roof by running over it : hence these houses are but ill adapted

for rainy or stormy weather. The rest of the outside corresponds with the roof: nothing can be more miserable, and above all more filthy, than the houses of private persons. those of the opulent are distinguished on the outside by the most grotesque daubings, for paintings they cannot be denominated. All their concern is reserved for the interior, the decorations and furniture of which are worthy of some attention. The ornaments of each apartment consist of ceilings of different colours; and all round runs a platform, about a foot high and five or six broad, which is solidly affixed to the floor and wall. Upon this platform, called the *dyvan*, are spread cotton mattresses

covered with counterpanes or sheets, over which are laid a great number of cushions, commonly of silk, so close as to touch one another. The floor is covered with a handsome carpet: the windows are latticed, and secured at night with shutters, which frequently remain closed in the day-time. In this case the apartments receive light only from small dormer-windows, glazed with panes of different colours. Neither chairs nor tables are to be seen in any of the rooms: those articles are useless to the Turks, who squat, like our tailors, on their sophas or on mats.

As severe cold is of very rare occurrence and the apartments have neither fire-places nor stoves, they are accus-

tomed to warm them in winter with charcoal. Earthen pans, called *man-ghal*, are filled with this combustible, and set in the apartment intended to be warmed, without any other precaution against the mephitic vapour which exhales from these furnaces. It is easy to conceive what effects they must produce.

The ordinary consequences of this dangerous mode of warming houses are head-ache, dizziness, nausea, and a painful throbbing of the temples. Scarcely a morning passes, but persons are found suffocated and sometimes burned during the night. Not long since seven women of the household of the grand-vizir were stifled in

their room by the pernicious vapours of this fuel, which are more dangerous here than elsewhere, because, being less charred than ours, it produces a stronger fire. The use of charcoal for warming houses must be classed among the causes of the destructive conflagrations that are continually ravaging Constantinople.

The miimar-agha has the same authority relative to the erection of buildings as our public surveyors; and he has moreover a right to inflict corporal punishment on those who are found to have exceeded the prescribed height, or to have encroached upon the street, were it only a finger's breadth. It is nevertheless frequently the case, that

the miimar-agha has no knowledge whatever of architecture. It is a lucrative post, and the vizir selects not the most competent person, but one who stands highest in his favour to fill it. It is necessary to make a present to the miimar-agha, to obtain his permission to build a house according to your fancy; for the dimensions of buildings are fixed by ordinances of the sultan. The house of a Christian must not exceed thirteen rods, about forty feet in height, and that of a Turk fifteen. But as most houses are built on the slope of a hill, the miimar-agha, if a bribe be given him, can permit the building to be raised far above the prescribed limits. He has only to measure the rear instead

of the front, in which case a house so situated may appear perfectly conformable to the ordinances, whereas in front it may be thirty rods or more in height. In like manner, he can favour the Christians who have occasion to rebuild their churches; for if they obtain permission to this effect it is granted under such severe restrictions, that they dare not add a stone or a picce of timber beyond the number contained in the old structure: but if a sum of money be slipped into the hand of the miimar-aghā he will make the account of the stones and pieces of wood greater than it really is, and new materials may be introduced under cover of this false statement.

This chief architect is not employed when a mosque or a palace of any consequence is to be erected. Recourse is then had to Greek or Armenian architects, who mostly excel in works of this kind. Not that the Turks are deficient in capacity for the sciences ; and if they rarely attain perfection in the arts, it is not owing to any natural stupidity ; for, to do them justice, they possess intelligence and even an aptitude for mathematics. The truth is, that the Turks of distinction have an invincible aversion to all works which can be called mechanical, and which they consider beneath them. Strength of mind and courage are, according to their notions, the only desirable qualities.

PAINTERS (*Naccach*),
GLAZIERS (*Djamdjy*),
ARMOURERS (*Qiliddjy*),
SADDLERS (*Sarradje*).

The naccachs, or daubers, for they do not deserve the name of painters, are those who bedizen the houses. They are mostly Armenians. There is a superior class of them, who adorn the ceilings and walls of apartments with arabesques and flowers intermingled with devices, gilding and stucco. These decorations are sometimes extremely pleasing, and occasionally executed with a kind of freedom that indicates

taste. They also paint landscape, but abstain from the representation of the human figure. The Orientals are fond of vivid and strongly contrasted colours in paintings. Their edifices, the fountains in particular, are built of marble of different colours; and covered with a profusion of all sorts of ornaments. The *djamdjy*, glaziers, also use coloured glass.

The conduit-makers have a chief, without whose approbation not a single individual has a right to get a fountain-pipe repaired. This officer superintends the distribution of water among the public and private fountains.

The nailers, *ekserdjy*, have plenty of business, though England, Holland,

Sweden, and Germany supply Constantinople with upwards of ten thousand packages of nails per annum.

The farriers, *nalbend*, shoe horses very skilfully, with cold shoes, in the manner practised in Spain, and are well versed in veterinary medicine.

The armourers, *qiliddjy*, or rather sabre-makers, are very numerous. Their chief is called *qiliddjy-bachy*. So intimately are they acquainted with the qualities of steel, that they can tell by inspection from what quarter the metal comes, and whether it is old or recently forged. The steel held in the highest esteem is denominated *esky-stambol*, old Constantinople, and this is divided into three kinds: *kirman-stambol*, steel into the

composition of which some silver is introduced ; altdjy-kirmany, which is mixed with gold ; and thirdly, pure steel which is simply termed esky-stambol. The sabre-blades are very dear ; the lowest prices are from eighty to a hundred piastres, and there are some that cost five hundred crowns without the hilt. The modern stambols do not fetch any thing like so high a price. The most esteemed sabres are the cham-esqui, or Damascus blades, the Bagdads, Dyarbekirs, Adjemys, and Hindys. The Turks distinguish them by mere inspection and by the mounting. They use two sorts of sabres : the qiliddje, which they habitually wear by their side is curved and two or three

inches broad; and the other, called ghaddareh, which is straight, three or four inches broad, and carried only when they ride slung to the saddle-bow.

The bows and arrows are made by the yaydjys or ocdjys. The bows are made of buffalo's horn and fir-wood, so neatly joined together that they seem to form but one piece. They paint pretty designs upon the bows with vivid colours and enrich them with gilding; and the whole is covered with a very brilliant varnish that is not liable to scale off. Some of these bows are valued at fifteen piastres. The best cords are very ingeniously twisted with silk. The arrows, of fir, are commonly three palms

and a half long, and tipped with vulture's feathers. The head is of different forms, and it is fastened on with a glue which dissolves so easily, that if a person is hit by one of these arrows, and attempts to draw it out of the wound, the head is left behind in the flesh. Some of these arrows cost three piastres.

The gun-makers, tufenkdjys, live in general near the odahs or quarters of the janissaries: their work is extremely coarse. The gun-barrels are very heavy and liable to burst. Hence, after firing five or six shots, it is necessary to let them cool. The locks are clumsy and in the Spanish fashion. The stocks are made of common kinds of wood; the butt-end is small and short but

enriched with mother-of-pearl and gold and silver filigree-work. Their pistols are beautified in the same manner. The Turks seldom have holsters for them, but carry three or four in their belts.

The saddlers, sarradje, are the most numerous of any profession: they are subdivided into four classes. There are saddles which sell as high as a hundred piastres: those belonging to the sultan are prodigiously rich. The stirrups are very short and the saddles large.

The Turks make much less use of tents than formerly: there is nevertheless a class of workmen solely employed in cutting out and stitching tent-covers. They vary much in form

and colour ; being made of all kinds of stuff, some of satin, and others even of brocade. The grand-signor has some that are extremely rich and contain several apartments. They are supported by one, two, three and sometimes a dozen poles.

Coats of mail and other defensive arms are made by the zyrihdjys and the calcandjys. It was from the Venetians that the Turks learned the art of making coats of mail ; and those which they estimate most highly come from Venice. The workmen of the Levant are very skilful in the fabrication of shields, which are all circular, of light wood, covered with a plate of damascened steel and some-

times silver. The most esteemed are made of Indian canes twisted together, bound with thick silk, and enriched with gold and silver. The centre is of wood, covered with steel. These shields sell at the rate of from forty to fifty piastres.

The looking-glass-makers, *aïnahdjy*, buy Venitian glass, which they cut to all sizes and turn into mirrors, with frames of velvet or copper, and others with handles in the form of those of the ancients. The Turks still make frequent allusion to the mirror, which, as they say Alexander placed at the top of the Pharos of Alexandria, and to which the fortune of that city was attached. This

talisman was broken in the 19th year of the hegira, shortly before the Arabs made themselves masters of Alexandria. A Turkish poet, describing the frailty of terrestrial things says: "In short, was not Alexander's mirror itself at last broken?" Another speaks of it in these terms:—"The real mirror of Alexander is a glass of wine. Make use of it, if you would possess, like that conqueror, all the wealth of King Darius."

Among the workmen in wood, horn, &c. we shall mention those who make wooden spoons, eahyedjy. We have stated in another place, that all the soldiers carry this utensil with them and that the janissaries keep it in a

copper case fastened to the front of their caps. These artisans likewise make spoons with the beak of a very rare bird.

BOOKSELLERS, (*Ssahhaf*).

The learned Mustapha, surnamed Hadji-Kalfah, has published a *Catalogue of Arabic, Persian and Turkish Books*, which contains the titles of thirteen thousand four hundred and ninety-four different works: and yet his list is far from being complete, if we may believe the booksellers of Constantinople, who assert, that the titles of a great number of works are omitted.

The greatest part of the books mentioned in this catalogue is composed of comments on the Koran, works on jurisprudence, law, customs and tradi-

tions. The department of the arts and sciences contains a great number of authors; that of polite literature is considerable; and no other language can boast of such a multitude of poets as the catalogue of these three oriental idioms displays. There are sixteen hundred historical works, forming upwards of forty thousand volumes.

There are greater facilities for purchasing books at Constantinople than in any other city of the Ottoman empire. The learned Musulmans who repair thither from all parts carry their libraries with them. It is impossible to form any conception of the quantity of books which have been transported thither from Egypt, Syria, Arabia, Armenia,

Mesopotamia and even Persia, into the heart of which the Turks have carried their arms.

The Arabic and Persian works are, in general, cheaper in the Turkish capital than in the places where they were written. The booksellers' shops are numerous: the manuscripts met with in them vary in price, according to the manner in which they are written. Here are to be seen Korans at from ten to twenty-five shillings; while the dealers demand forty, sixty and even a hundred and twenty pounds for others.

Works written by the Christians of the East in the Coptic or Syriac language must be sought in Egypt, Syria and

Mesopotamia. Abyssinian books would scarcely be met with out of Ethiopia.

The first work printed at Constantinople, appeared in 1488, with the title of *Lessons for Children*. In 1646, the Jewish presses of that city produced a Chaldean, Arabic, Persian and Hebrew pentateuch.

The Jewish and Armenian printing-office still subsists: the Greek press is abandoned, and the Turkish printing-house established by Selym III. was destroyed at his death together with the nizami-djedyd.

A Turkish printing-office was first established at Constantinople in 1726, with types founded in that city. Ibrahim-Effendy was the founder of this estab-

blishment, which was destroyed or relinquished in 1742. Toderini asserts, that it was not shut up in consequence of a sedition of the scribes, but of the wars that intervened. The chevalier Reviczki attributes its cessation to the want of hands. It was re-established in 1784, by the sultan Abdul-Hamyd. We have mentioned in another place a folio work with engravings, printed at this office in 1798.

BAKERS (*Etmekdjy*),
PASTRY-COOKS (*Beurekdjy*),
KEEPERS OF COOK-SHOPS
(*Kebabtchy*).

In Constantinople and all the environs there are only one hundred and eighty bakers' ovens. The bakers are under the *etmekdjy-bachy*, and their kiahya; but as this trade is under the jurisdiction of the police, they are punished when they sell short weight, or when they bake their bread insufficiently that it may weigh the heavier. They are bunglers at their business, and a person must be accustomed to their

bread, not to be incommoded by it. They make but two sorts: that for the lower class of the people, which is flat, like eakes, is seareely baked or at all raised. It is commonly eaten quite hot. The bread of the seeond kind is called khass-etmek: it is whiter, finer, better raised and better baked. Eaeli baker keeps at least eight journeymen, two for the mill and six others for making the bread. When they work, they are all stripped, and they knead in eadenee, singing a song whieh gives no little annoyanee to their neighbours.

Their ovens are not heated like ours, but by means of a furnaee underneath, in which a fire is kept the whole day.

The mills work exelusively for the

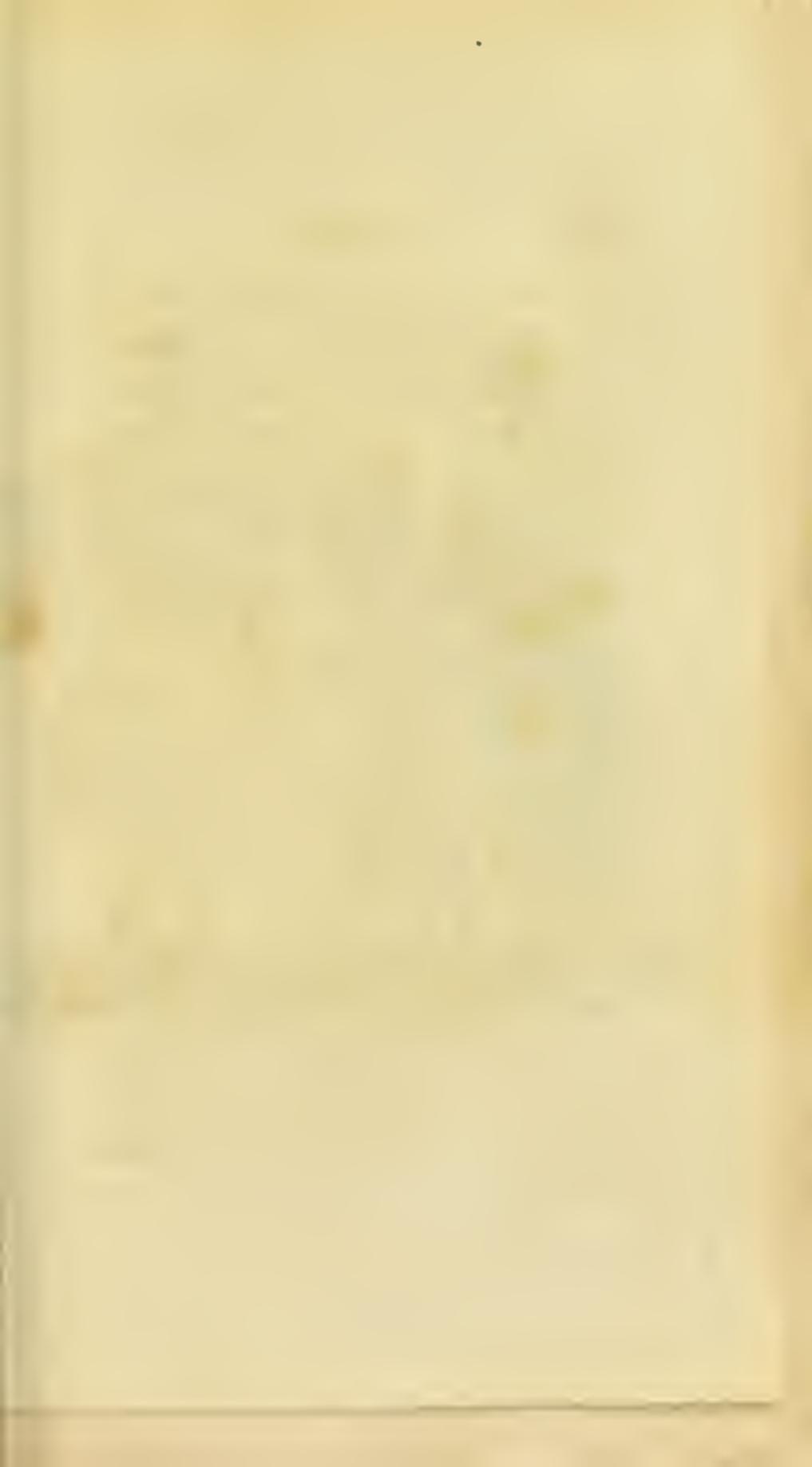
bakers: there are no others for the accommodation of the public.

In the cook-shops are to be seen neither hares, rabbits, partridges, legs of mutton nor any other joints. Their business consists chiefly in cutting up meat into small pieces about the size of walnuts, sticking them upon iron skewers about a foot long and bent at one end, and suspending them in furnaces contrived for the purpose, where the meat roasts without requiring to be turned. They also make a hash of mutton, mix onion and spices with it, fasten it round spits and cook it in the same manner.

At the corners of the streets there are numerous dealers in tarts, fritters

and preserves. The kochafdjy are a class of itinerants who sell a beverage made of the juice of all sorts of fruit mixed with water. The cherbetdjy make a superior kind of drink; it must not, however, be confounded with the sherbet which is drunk in the houses of the opulent, and which nearly resembles our ices, or rather the *gramolata* of the Italians. The sherbet sold in the streets is made with raisins, apricots, honey and other things. A little snow and a few drops of rose-water are put into the glass before the liquor is poured into it; and thus for an asper a person may quench his thirst.

Yoghourt is a sour milk or curd, which is sold in the streets, and of which





A SELLER of CAIMAC.

A SELLER of VEGETABLES

the natives are extremely fond. It is prepared by pouring into fresh milk a sufficient quantity of sour to curdle it. When this mixture has acquired a certain consistence, it is eaten with a good deal of sugar: mixed with strawberries it is a tolerable substitute for cream. The itinerant dealers carry on their heads a circular wooden tray, covered with small saucers full of yoghourt, or caïmac, and under the arm a tripod which is worthy of notice for its resemblance to that of the ancients: upon this they set their tray. See the annexed plate. The sherbet-sellers use the same kind of tripods, upon which they place handsome fountains, surrounded with vases and cups crowned with flowers.

Caïmac is prepared in the following manner.—A shallow copper vessel is filled with new milk, placed on a clear wood fire, and the milk is simmered for twenty-four successive hours; after which it is taken off and set by to cool. Next day the surface is found a solid mass which is cut out in lumps and eaten with honey, sugar, or salt. It is an excellent substitute for butter, and is much liked by the Turks, who make frequent use of it*.

* From this description it is evident that caïmac is the same thing as the clotted cream of Devonshire and Cornwall, which is made by a process essentially similar, excepting that the cream is not kept on the fire for such a length of time. Those who are acquainted with its excellence when eaten with various

The streets are also frequented in a morning by numbers of country-people, who come to town to sell their fruit and butter. They carry their baskets slung to the two ends of a stiek bent in the form of a bow, and their butter or milk, which is in general a mixture of that of the goat, ewe, buffalo and cow, in small wooden barrels. Their costume is extremely simple and absolutely Greeian: it consists of a eotton shirt the ancient *chiton*, a girdle, a sheep-skin vest, and leathern buskins laced with thongs. Their arms, legs and breast are uneovered.

kinds of fruit and fruit-pies, and used in other ways, will not be surprized at the fondness manifested by the Turks for such a dainty.
Translator.

There are many other classes of dealers, the enumeration of which would be uninteresting: we shall therefore pass them over in silence and proceed to the diet of the Turks in general.

MANNERS, HABITS, AND COSTUMES
OF THE TURKS.

PART NINTH.

REPASTS AND DIVERSIONS.

REPASTS.

We have already remarked the influence of the religious laws of the Mahometans upon their diet: and it is partly to these laws that their temperance is owing. The Turks, being obliged to attend morning-prayer at day-break, afterwards take a first breakfast: at noon they eat fruit; at five

they have a lunch; and an hour after sun-set they sit down to their principal meal.

A late traveller gives the following description of a Turkish breakfast, at which he was present:—"Pipes and coffee were first brought; we were next supplied with an excellent preparation from milk called eaïmae, sweet eakes quite hot and various species of melons. The repast concluded with coffee which was handed round; and till we took leave of our host pipes and sherbet were alternately brought to us."

Dinner is indisputably the best meal of the Turks: many even take no other during the whole twenty-four hours. They never drink till they have finished

eating ; neither do they speak during the repast. *El hamdou lillah !* Praise be to God ! ejaculated twiee or thriee while stirring their coffee, are the only words that escape the lips of a Turk the whole time he is at table.

They prefer, as we have observed, bread that is without leaven : mutton, of excellent quality, is their most common meat. They kill their calves too young, and rarely eat either beef or fish.

They are nevertheless supplied with a great variety of excellent fish by the channel of communication between the two seas. The common people are content with riee, peeled wheat, pease, lentils and other pulse ; they also make great use of honey, sugar, and spiees

of all kinds, especially pepper. Lastly, the Turks are very fond of fruit, fresh or dried, and vegetables. It has been already stated that they admit into their kitchens the flesh of such animals only as have been slaughtered with certain ceremonies, and rarely game, unless, at the moment when it is overtaken by the arrow, the bullet or the dogs, they can cut off the head of the animal and draw some blood from it.

They eat flesh-meat either boiled or roasted: they roast fowls and even whole lambs, stuffing them with minced meat and spices: but this dish can only be served up at the tables of the great. Their ordinary dish is pilau, which is made of rice or peeled wheat



boiled in water: it is then drained and butter added to it. This is the real diet of the soldiers. It is good, light, easy of digestion and readily cooked. To render it more nutritious, they add to it broth and boiled fowls or mutton cut in pieces. The usual allowance of the Turkish soldier is a small quantity of bread or biscuit, with a little cheese, and oil, or some olives and onions. He rarely eats meat unless in the pilau.

The tables are round trays, resembling our tea-boards, of copper tinned, surrounded by a ledge of about half an inch, and raised a few inches from the floor. See the engraving.

Before each person are placed two spoons and a flat cake of bread. The

dishes are brought in one after another ; when they are of a liquid nature, the spoons are used, otherwise each lays hold and helps himself with his hands. It is customary to serve up the solid joints cut into small pieces for the general convenience ; but the fowls are brought to the table whole, and the master of the house, after tearing them in pieces with his fingers, divides them among his guests.

During dinner liquid dishes and fruit supply the place of drink. After they have finished eating, they drink sherbet and beer, boza, made of millet ; and at times, but slily, wine. Coffee they are in the habit of taking all day long. A social dinner is an enjoyment to which

the Turks are strangers; the men commonly eat alone, and the women by themselves. None but the servants and female slaves eat several together at the same table.

Of the sultan's repasts, for which there are no fixed hours, the following description is given:—He consults his appetite alone; and the officers of his kitchen are always ready to supply him. Seated cross-legged on cushions, a large napkin is spread over his knees, and another laid upon his left arm to wipe upon. His table is set on the ground before him: it is very low, and consists of a tray of massy silver, with a small ledge all round: it turns on a pivot. Before him are placed several kinds of

very delicate bread, hot from the oven. They are made of pure wheat kneaded with the milk of goats kept for the purpose in the gardens of the seraglio.

All the dishes brought for his Highness are previously tasted by the proper officer, after which another officer on his knees places them on the table. The meat is not cut: it is so delicate and tender that the sultan can part it with his fingers, and uses neither knife nor fork. Salt or highly-seasoned dishes are rarely set before him. His greatest dainties are young pigeons, pullets, and mutton roasted or boiled. His dessert consists of pastry and confectionary. He eats no fruit nor cheese but at his collations. He is surrounded

by his mutes and buffoons. The latter keep the most profound silence, but strive to divert him by their gestures and grimaces. He occasionally throws them some of his bread which they divide among them, and this is a signal favour. The usual beverage of the sultan is ice-sherbet, composed of the juice of different fruit, especially the citron, with the addition of sugar.

It is related that Amru-ben-Laith, of the dynasty of the Saffarides, prince of Khorasan, being pressed by hunger the day that he was taken prisoner, told one of the soldiers who guarded him to prepare something to eat. The soldier put a piece of meat into the first vessel that came to hand; which happened to be

one of the caldrons used to give horses their food in, hung it on a stake, and set it on the fire. While the meat was boiling, as there was no person to watch it, there came a large dog and poked his head into the caldron: but, not relishing the heat, he drew it back with such violence as to make the handle of the vessel fall over his neck. The terrified animal immediately scampered off carrying the sultan's dinner along with him. The prince, notwithstanding his distress, could not forbear laughing heartily at the incident. Some person expressed astonishment at his mirth. "I cannot help laughing," said he, "because this morning my steward complained that three hundred camels

were not sufficient for the removal of what belonged to my kitchen; and now a single dog is quite enough for the purpose."

DIVERSIONS.

It is notorious that the Turks, grave both from disposition and habit, disdain all violent exercisces, and place their happiness in a voluptuous repose, or rather in complete apathy of body and mind. Hence scarcely any but youth engage in sports that require exertion. These are fond of riding on horseback, and of preparing themselves for military operations by games calculated to develop their strength and address, such as that of the djeryd, which has already been described in the third volume. They are seen also pur-

suing the same exercise on foot. Several of them are then stationed opposite to one another, and throw the djeryd from side to side, not without considerable danger to the inexpert.

It is not uncommon to see a Turk on horseback gallop at full speed towards another horseman, and on coming up to him discharge his pistol and instantly pull up his horse. This is a merely amicable salute on his part, a compliment which he pays, to show at the same time his own skill in horsemanship and the confidence he places in his steed, which he has completely under his command. Such a piece of politeness could scarcely fail to alarm a stranger unacquainted with the intention

of it ; and it might be dangerous to any other than a good rider : but horsemanship is an art which the Turks have carried to a high degree of perfection.

The exercise of the bow and carbine is also very common among the Turks. They still preserve the memory of a man named Arasch, the best archer of his time, who sent an arrow from the top of Mount Amavend to the bank of the river Djyhoun, the Oxus of the ancients. They also extol the feats of sultan Amurat, who excelled in all gymnastic exercises. No man among the Turks, excepting the famous Tozconaram, ever equalled him in the art of shooting with the bow : and they point out at Constantinople two marble columns, fifteen

hundred cubits distant from one another, over which that prince sent an arrow. He was likewise an excellent horseman, and could throw the djeryd to a very great distance without missing his aim. Lastly, he was so swift of foot, that the best Arabian horse could scarcely outstrip him in running.

The games of children are much the same among the Turks as among us.

The women indemnify themselves for the loss of their liberty by amusements more or less innocent. They are sometimes permitted to have in the harem dancing-girls, women who perform sleight-of-hand tricks, and even the magic lantern, in which the subjects represented are not always the most

chaste. They also perform burlesque comedies together, the principal drift of which is to take off the Christians and to ridicule their manners, customs and religion. The chief characters are those of Cara-gueuz and Hadji-aiwatte, which closely resemble the harlequin* and pantaloon of the Italians.

None but the Greek women, who affect the European manners, play at dice, cards and other games of chance.

* It is to the Italians that we are indebted for this personage and his name. The word is of Arabic origin, and is manifestly derived from *allakhy*, the wit, or wag. In many words that we have borrowed from the Arabic the letter *l* in the article *al* has been changed into *r*, as *arsenal*, which is a corruption of *al senaal*, a dock-yard.

“ Abstain,” says Mahomet, “ from games of chance and chess. They are inventions of the devil, to sow dissension among men, to divert them from prayer, and to prevent them from invoking God.” The Turks, however, laugh at this prohibition; and if they do not play either at dice or cards, it is because they prefer chess, draughts and above all *mungala*. It is true that they play only for pastime and very rarely for money.

They attribute the invention of chess and draughts to Buzarge-Mihir, the celebrated vizir of Cosroes, but others assert, that they received these games from India. They play nearly in the same manner as the Europeans. Their

pieces for draughts are in the shape of a cylindrical pyramid. Their chess-men differ from ours both in figure and value. It is a proverbial saying with them, that “a pawn frequently embarrasses and takes a king,” to signify that an enemy is never to be despised on account of his weakness. The Orientals are also acquainted with trictrac, called by the Arabs *tavla*. Instead of our inlaid draught and chess-boards of wood, they use a piece of linen, to which are sewed squares of woollen cloth of different colours, and in which the chess-men are tied up when they have done playing. The favourite game of the Turks is mangala of which we shall endeavour to convey an idea. It

is played with two boards, each containing six holes*. The two players put into each hole six small stones or shells. One of them begins with taking all the shells out of any hole he pleases, and dropping one into each hole, beginning on the right, and thus continuing till he has none left. If there should happen to be two, four or six in the hole into which he puts the last shell, he has not only won them, but all those in the next holes, going backwards, if the number specified chances to be in them. When all the shells are

* An engraving illustrative of this game, called by the Negroes of Western Africa, the game of *ourri*, is given in the fourth volume of *Africa*, which forms the second division of *The World in Miniature*. *Translator.*

out of the holes, they are counted, and he who has the greatest number is the winner.

A rich man in Turkey divides his leisure between his women and the bath, prayer and coffee. But there is another amusement common to all classes, enjoyed by all with an equal degree of pleasure, and with which the meanest beggar can no more dispense than the grand-signor:—this is the pipe. It is seen in every street and in every hand, of all sizes, prices and qualities. In Turkey, pipes are offered to all comers, as refreshments are with us. In fine weather, the privacies of the harem are often sacrificed by people of distinction to the pleasure of drinking.

coffee, smoking under the plane-trees in the environs of Constantinople, watching the antics of troops of young dancing-girls, and thus entertaining their families and friends. By a slight relaxation of the national institutions, women are allowed to be of these parties of pleasure : but strangers, friends and kinsmen must keep at a respectful distance: nay even their husbands or their masters never mingle among them. After a conversation that is always extremely insipid, and after smoking their pipes and drinking their coffee in silence, they retire alone, leaving their eunuchs and coachmen to take the ladies home.

MUSIC.

Notwithstanding Mahomet's prohibition, the Turks are passionately fond of music. This partiality was communicated to them by the ancient Arabs, and the latter are conjectured to have derived it from the Persians, from whom they borrowed the technical terms of that art. The Turks, however, rarely play themselves upon any instrument, and it would be degrading to do so in public; but they make much of professed musicians and pay them very liberally.

Their military music is of the most

barbarous kind ; consisting of enormous drums struck with a kind of mallet, the dull sound of which accompanies the clear piercing tones of small kettle-drums, and those of clarinets and trumpets, the sharpest notes of which are produced to complete the most discordant noise that can be imagined.

The chamber music on the other hand, is extremely soft ; and though it is liable to the charge of a monotony of semi-tones, which is at first unpleasant, still we cannot deny to it a kind of melancholy expression which has a powerful effect upon the Turks. A three-stringed violin ; the viol di gamba ; the dervises' flute, much softer than our German flute ; the tambour ; a kind of

mandoline with a long neck and metal cords; Pan's pipes; and the tambourine, for beating time, compose this orchestra. The musicians, squatted on their heels at the extremity of an apartment, play without notes, but always in unison, either tender or sprightly airs; while the company, in profound silence, intoxicate themselves with the harmony of sweet sounds, the smoke of their pipes and opium pills.

The Mæcenas of the musicians of the East was a noble Persian, named Hussein, who lived in the sixteenth century. He was the patron of Hodjah-Moucy cah, the Persian Orpheus, and of his disciple, Gulam, an Arabian. All Persia and Turkey were enchanted with the

sweetness of their songs. The melodies were lost in process of time: but under Mahomet IV. the art was again honoured, and brought to high perfection, according to Cantemir, by a person of distinction at Constantinople, named Osman-Effendy, who trained several masters of eminence as well in vocal as instrumental music.

Cantemir gives a numerous list of all these musicians, and adds, that to himself the Turks were indebted for notes to guide them in playing tunes, a method which was unknown to them before, and which he invented. M. Mouradgea d'Ohsson informs us, that not the least trace of this method invented by Cantemir is now extant. The latter

wrote also a small book, in the Turkish language, on the art of music, and dedicated it to Achmet III. He asserts, and in this point Lady M. W. Montagu coincides with him, that the Turkish music is preferable to the Italian, in regard to the measure and proportion of the words; but he also admits, that it is so difficult to be understood, that in his time there were not more than three or four persons in Constantinople who were thoroughly acquainted with the principles and niceties of the art.

Most of the musicians compose from memory, learn by rote all the tunes which they sing or play, and teach them in the same manner to others. They attend only to the melody, and

are quite ignorant of harmony, counterpoint and the concordance of several instruments together. We shall not here repeat the details given respecting their different instruments in the third and fourth volumes.

We must not, however, omit to take some notice of the public rejoicings, which they call *donanma*, or such as are commanded by the government on occasion of some victory or any other important event. The tradesmen are obliged to keep their shops open night and day ; they decorate them with the most valuable things they possess, and illuminate them at night. All sorts of games, diversions and spectacles are then permitted. It is not considered

any offence on such occasions to drink wine publicly, whereas, at any other time this transgression would be very severely punished. The guards nevertheless patrol the streets, but only to prevent quarrels, disturbances, robberies and murders ; for they have otherwise no authority to interfere with the populace, who may then ridicule the government, satirize the ministers, and even imitate their costume for the purpose of exposing them to derision.

The Greeks in particular, naturally lively and noisy, indulge on such occasions in all the intemperance of joy, and quickly pass from oppression to happiness, from humiliation to insolence. The Jews, ever actuated and

even tormented by the love of gain, after making all the profit they can by the supply of lanterns for the illuminations, join the buffooneries which are played off at the doors of the great, and for which each of the actors is rewarded with a few paras.

Baron de Tott relates, that he saw a party of Jews, who had the audacity to appear in the costume of the sultan and his retinue. The insolence of this imitation indeed was soon repressed; but the grand-vizir was suffered to be taken off, and thenceforward no other dignity was spared. He adds, that he saw a sham stamboul-effendyey, or lieutenant of police, administer justice unmolested with great severity. As chance would

have it, he was met by the real officer: they mutually saluted one another with the utmost gravity, and each pursued his way: but no sooner was the donanma over, than the cane appeared again and order was restored.

HUNTING AND FISHING.

The Turks in general are not fond of the chace, partly perhaps from the natural indolence of their disposition, and partly from scruples of conscience : for their religion forbids the ill treatment of animals, which it allows them to kill only for the purposes of food or clothing and in self-defence. The Ottomans of the early ages had nevertheless a decided partiality for hunting, which renewed in their minds the images of war, the sultans indulged with a kind of mania in this exercise : their hunting excursions lasted several days, and fre-

quently extended from Constantinople to Adrianople: but this passion for violent exercises was extinguished during Selym's reign, by the excesses of an effeminate life, and by the greatest apathy, of which the sultan set an example to the grandees of his court, and which afterwards became a distinguishing characteristic of the Musulmans. The posts of the officers of this department are still retained: but they are mere sinecures, though the country abounds in the requisites for this kind of diversion. There is now no hunting from inclination, but only from necessity. A foreigner easily obtains permission to hunt, by applying to the hostandjy-baehy, who holds, among his

other offices, that of ranger of the imperial forests. The Greeks and other natives of Turkey enjoy the like privilege.

One of the sultans of the first branch of the Seldjouky, who spent all his time in hunting, carried his magnificence or his folly to such a pitch, as to keep four hundred blood-hounds and harriers, each of which had a collar and cover embroidered with gold and pearls.

The dogs most esteemed in Turkey are those of Shyraz in Persia, and those of Laconia, so celebrated among the ancients by the appellation of Molossian dogs. Dogs of a very small breed are likewise brought from Malta and

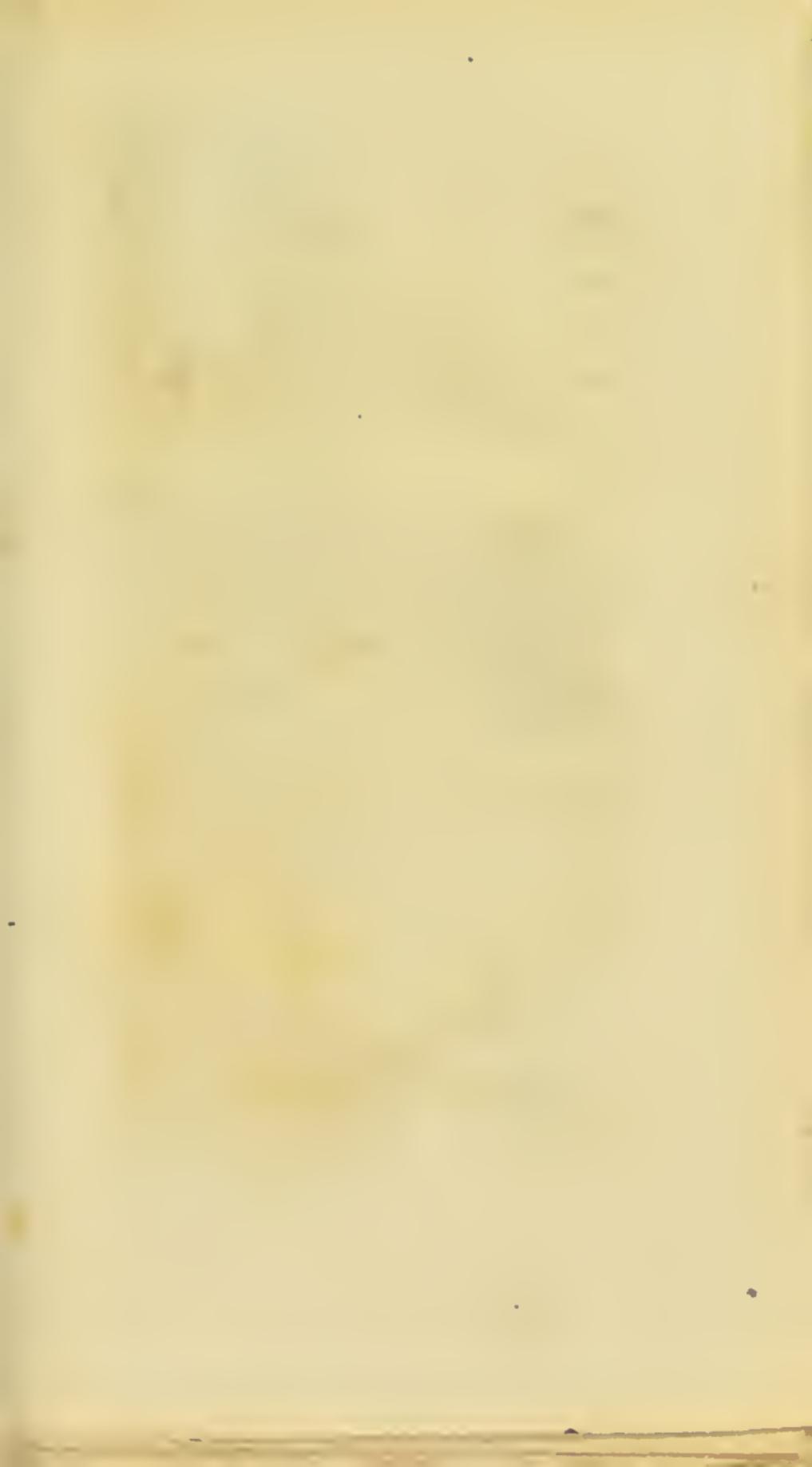
Poland as lap-dogs for the ladies. These animals, generally, are peculiar objects of the benevolence of the Turks, who never suffer them to be ill treated ; nay it is not uncommon for them to leave by will legacies for their support : but the story they tell respecting the last will and testament of a dog is still more curious. It is as follows :—

A Turkish sportsman had an excellent dog, of which he was extremely fond. This animal went a-hunting in the day time with his master, guarded him at night, and never quitted him : in short he was a creature of more than ordinary sagacity. This valuable dog at length died, and his master was inconsolable. To lighten his grief a lit-

tle, he interred his lamented companion in his garden, and invited his friends to an entertainment, at which he expatiated on the rare qualities of the incomparable animal. Next day the eadhy was informed of what had passed : the tongue of slander added, that, at the interment of the dog, his master had observed all the funeral ceremonies of the Turks. The cadhy sent for the hunter, and overwhelmed him with reproaches and threats for the insult offered to their holy religion. “ I have not done what my aeeusers lay to my charge,” replied the man ; “ but one thing they took eare not to tell you, whieh is, that my dog made a will, and that among other bequests, he has left

you a legacy of two hundred aspers, which I, being appointed his executor, am come to pay.” The eadhy on hearing money mentioned, instantly turned to the bystanders and exclaimed: “ Only see how the good are exposed to envy, and what falsehoods have been told of this honest man!” Then addressing the master of the dog: “ Since you have not said prayers for the soul of the deceased,” said he, “ I think the sooner we begin them together the better.”

Of all the modes of fishing customary in Turkey and mostly well known in other countries, we shall notice but one, which we have seen practised in the strait of the Bosphorus, and which





FISHING.

is represented in the annexed engraving.] A certain space of water is enclosed with poles driven into the ground, and to these are affixed one side of an immense square net, which drags at the bottom of the sea, and the other sides are raised by means of pulleys and ropes fastened to a scaffold composed of two parts, each formed of cross-poles, much higher than the others, and at the top of which a small cabin is formed of canvas or branches of trees. From these cabins the fishermen overlook the whole extent of the nets, and watch for the passage of the shoals of fish. When they conceive that there is a sufficient quantity, they give the signal and the net is immediately drawn

up: the fish, gradually compressed into a narrower compass, are at length raised to the surface of the water, where they may be caught by hand. The most curious circumstance in this fishery is the method employed by the fishermen to distinguish the fish at the bottom of the water, especially when it is agitated. It consists in throwing into it a few spoonfuls of oil, which instantly smooth the surface of the sea in round patches, that produce the effect of a glass lens, through which objects may be discerned to a great depth. This mode of fishing is particularly employed by the Bulgarians, on the shores of the Black Sea and at the mouth of the Danube. The Turks themselves are almost ut-

ter strangers to the pleasure of fishing, though there is not perhaps any country that possesses a greater abundance and variety of fish, or where they are of better quality.

CONCLUSION.

We might have introduced into this work numberless other traits illustrative of manners and customs of which travellers and historians would furnish us with an abundant harvest, were it not better to stop in time and leave something to be desired than to exhaust the subject. As to those who regard quantity more than quality, it would have been easy for us to gratify them, and to have made up several additional volumes; but undoubtedly

the public, like one of the khalyfs of old, will prefer compounding the matter. This sovereign was accused of avarice, because, for all the poems composed in his praise, he paid no otherwise than by weight, that is to say, a mere trifle. A poet, aware of his practice caused a long piece of poetry in honour of the Mæcenas of Asia to be engraved on a slab of marble. When the work was finished, he loaded a camel with the marble, and away he posted to the palace. He first went to pay his respects to the khalyf, and after speaking to him concerning his poem, he asked if he would be pleased to send for the marble on which it was in-

scribed. The khalyf, apprehensive of making a bad bargain, hastily replied : *Never mind bringing it in—let us compound the matter !*

THE END.





